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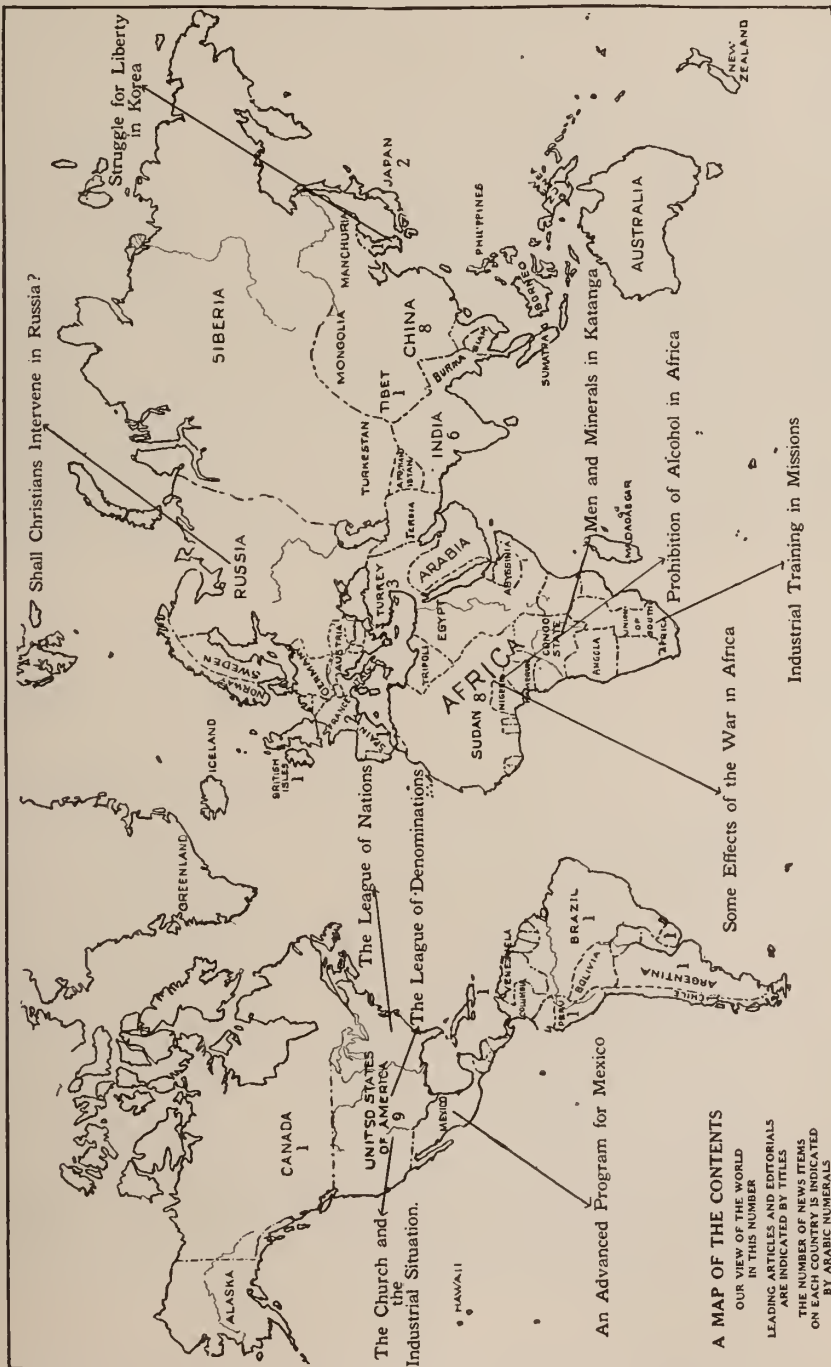
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 IN THIS NUMBER
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 ARE INDICATED BY TITLES
 THE NUMBER OF NEWS ITEMS
 ON EACH COUNTRY IS INDICATED
 BY ARABIC NUMERALS



THE JAPANESE GUARD IN SEOUL, KOREA

These soldiers kept streets clear and endeavored to keep Korean shops open



A KOREAN CROWD OF NON-RESISTING DEMONSTRATORS

Such peaceful crowds as this were beaten, bayoneted and shot by the Japanese

SCENES IN THE KOREAN INDEPENDENCE MOVEMENT

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THE LEAGUE OF NATIONS

IT seems incomprehensible that nineteen centuries can have passed since the coming of Christ into the world and that men have not yet learned a better way to settle disputes than by recourse to arms. The recent war, with its fabulous expenditure of life, money and other resources, has brought about a general desire on the part of civilized nations for the settlement of questions by an appeal to reason and justice rather than by an appeal to force. Militarism has been weighed in the balances and has been found wanting. It will take decades for the world to recover from the results of the recent world war.

Is right to be substituted for physical might as a basis for peace? The need is unquestioned. Disputes and disagreements are certain to arise. Nations desire to expand and to prosper commercially. Primitive peoples are unfit to govern themselves and yet are unwilling to be under the domination of a foreign power. Some nations are still only partly civilized or have differing ethical standards so that they cannot agree among themselves or with more enlightened nations. Japan desires Korea and takes the peninsula by force rather than have it in possession of her rival, Russia. She seeks Shantung and Manchuria for expansion, and plans to secure the territory, regardless of China's rights. Italy wants Fiume and the Dalmatian Coast, and withdraws from the Peace Conference to enforce her demands. Belgium is dissatisfied with the indemnity awards. Russia, Central Europe and the Balkans are still in turmoil. Egyptians, Arabians, Syrians, Indians and Africans are making their demands and threaten trouble, if they are kept in subjection to European powers. The Philippines demand independence. Ireland struggles to be free from British control. Mexico is still a hot bed of insurrection, and

many other states of Latin America are continually on the verge of border warfare or internal revolution. What is to be done to preserve peace?

The League of Nations is man's answer. It is expected that this League will be adopted by the Peace Conference before this number reaches our subscribers, and that it will be adopted by the Allied nations soon afterward. The Covenant provides that the thirty-two signatories to the Treaty of Peace, the thirteen other nations invited to become charter members, and such others as are later admitted by a two-thirds vote may become members of the League. The Council is to consist of representatives of the United States of America, the British Empire, France, Italy and Japan, together with four other members elected from the Assembly which includes representatives of all the members of the League. Geneva, Switzerland, has been selected as the first seat of the League and Sir James Eric Drummond is the first General Secretary.

No present decision has been reached as to the limitation of armaments, although the wisdom of such limitation is acknowledged. Any war or threat of war is considered a matter of concern to the League. Disputes between members likely to lead to a rupture are to be first submitted to the League for arbitration and no nation will resort to war until three months after the report by the Council or the award by the arbitrators. A disregard of the covenants of the League is to be punished by expulsion and "boycotting" the offending nation, and by such forcible means as may be deemed wise.

The German Colonies and Turkish territory that have ceased to be under control of these nations and are not quite ready for self-government are to be entrusted to more advanced nations as "big brothers" to be trained for self-government. Freedom of conscience and religion is guaranteed in these colonies, but not to such peoples as are now denied them. There is also a provision for prohibition of the liquor traffic and fire arms in Africa.

As to social and economic conditions the members of the League agree to endeavor to secure and maintain fair and humane conditions of labor for men, women and children in all countries, the just treatment of natives, the execution of agreements with regard to traffic in women and children, in opium and other dangerous drugs and for the international control and prevention of disease.

This document is good so far as it goes, but it utterly disregards the unchanged character of human nature. World policies and ideals must be revolutionized; and selfishness, national and individual, must be uprooted before idealism can be established. The work of Christian missionaries has made possible the progress already attained. Their courage, their service as pioneers of civilization, their unselfishness, their teaching of Christian truth and their idealism

have raised the peoples of the world to a point where they catch a glimpse of a better way. The principles of brotherhood, of righteousness and of stewardship, expressed in the covenants of the League, are the results of Christian teaching.

But there is still much to be learned. Internal troubles may still be settled by force of arms. Religious liberty may still be denied, injustice may still prevail in industry, laws may be disregarded, politics may be corrupt, men and women may be weaklings and hypocrites in spite of the most ideal League. Stability and harmony are based on mutual confidence in each others integrity and unselfishness. Character is the basis of such confidence and the only bedrock of character is Jesus Christ. Not Democracy but Theocracy is the world's hope. The Reign of Jesus Christ is the only reign that will bring Peace.

THE LEAGUE OF DENOMINATIONS

IT seems appropriate that with the establishment of a League of Nations, there should also come a League of Denominations in the Interchurch World Movement. Both are intended to promote world wide peace, better understanding between men and greater efficiency and progress. But while the League of Nations is based on international laws and is to hold governments in check, the League of Denominations is based on loyalty to Jesus Christ and is intended to promote His Kingdom on earth. The one is international, designed ultimately to include all civilized nations; the other is inter-denominational, intended to include all evangelical churches in North America.

As there is need for a League of Nations to put an end to international jealousies and conflicts, so there is need of an Interchurch World Movement to put an end to denominational rivalries and to bring about closer cooperation among the followers of Christ in their battle against ignorance and evil. The Church of Christ should move like one mighty army against the strongholds of Satan. Instead of that, each sect has too often been making its own plans of campaign as though it alone were carrying out our Lord's Great Commission. Over one hundred and fifty Christian sects and sub-sects are listed in North America. These include seventeen Baptist bodies, fifteen evangelistic associations, twenty-two Lutheran bodies, seventeen Methodist and fourteen Presbyterian and Reformed bodies. Some sects bear such distinctive titles as "Duck River Baptists," "Two-seed-in-the-Spirit Baptists," "Church of God as Organized by Christ," "Non-sectarian Church of Bible Faith," "Church of Daniel's Band," etc.

There is undoubtedly good reason for the division of Christians

into various households and societies in order that each may find opportunity for the expression of his or her individuality. As long as men differ in taste and personality, in interpretation and application of truth, there will be reason for differences in modes of worship, in forms of government and in minor matters of belief and methods of service. But there should be union in loyalty to the Great Head of the Church and unity, without jealous rivalry or misunderstanding, in the conduct of Christ's campaign at home and abroad.

Considerable progress has been made in interchurch plans of cooperation. A meeting of representatives of Protestant churches in North America was held in Cleveland, April 30th and May 1st, to consider the plans of the Interchurch World Movement and to give opportunity for presentation and open discussion as to the ideals and program of the movement for America and the world. About five hundred delegates were present from twenty-eight denominations. Of these, fifty-five were officers of Home Mission Boards, sixty of Foreign Mission Boards, seventy-six of Women's Boards and seventy-two officers and members of other Boards. Of the denominations the Methodists were most conspicuous, with 131 delegates; the Disciples sent 76 delegates, the Baptists (north) 51, the Congregationalists 46, the Presbyterians (north) 42 and the Reformed Church in the United States 28. It was noticeable that the Southern Baptists were entirely absent, and many other evangelical bodies were unrepresented, or had few and silent members in attendance. A more even distribution of representation and a larger number of pastors and laymen is desirable.

The Cleveland presentation of the plans and ideals was masterly and inspiring, but there was not sufficient opportunity for open discussion of the problems involved. Dr. S. Earl Taylor, the Executive Secretary of the Movement and the General Secretary of the Methodist Centenary, presided ably at the sessions of the Conference. The various departments of the Movement were presented by the temporary or permanent secretaries of each department.

One could scarcely fail to be convinced of the value of the united surveys, of cooperation in the presentation of the needs to the churches, and of a clearing house to decide what work is most needed and which organization is best fitted to assume the responsibility for it.

There are great possibilities in such a movement and grave dangers which should be foreseen and avoided. Of these we will speak later. A committee of twenty-two was appointed to report the "Findings" of the conference. This report expressed approval of the cooperative effort of churches to study and supply the need of the world for the Gospel of Christ. The report stated:

“that the Interchurch World Movement is a cooperative effort of the missionary, educational and other benevolent agencies of the Evangelical Churches of the United States and Canada, to serve unitedly their common present tasks, and simultaneously and together secure the necessary resources of men and women and power required for these tasks; that it is a spiritual undertaking of survey, education and inspiration, that it is an instrumentality of cooperation and coordination of administrative agencies and designed to serve, not to supplant them. We affirm our definite understanding that this is not an ecclesiastical movement nor an effort to organic union. It will not disturb or interfere with the administration of any Church or Board. Neither will it undertake to administer or to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and *temporary* mission.* It will not interfere with or conflict with other denominational agencies.”

Every Christian will welcome all signs of unity among the followers of Christ, indicating greater loyalty to Him, greater emphasis on the fundamentals of faith and greater earnestness in the cooperative effort to win men to yield their allegiance to Jesus Christ as the Son of God and the only Saviour of mankind.

THE STRUGGLE FOR LIBERTY IN KOREA

THE evils of a military regime are seen in Japan and Korea as they have been brought to light in Europe. The army and navy of Japan exert autocratic control, and the military rule has brought about evils which the Koreans have found to be unbearable. The Japanese people and even the Japanese Diet have not been responsible for these conditions nor have they been cognizant of many of the methods employed by the authorities to Japanese the Koreans.

Naturally the Koreans desire independence, since their country was annexed without war or grievance of any kind and without their consent. It may not be advisable or possible to yield to the wish of the Koreans at this time, since they are still a weak and untrained child race. But there is reason to demand that they and their land shall not be exploited by the Japanese, and that they shall not be unjustly treated by their rulers. Here is an opportunity for Japan to show herself an unselfish steward by governing the Koreans for the benefit of the Koreans and of the world at large.

Christian missionaries are responsible for the awakening of the Koreans in intelligence and a desire for progress, but are not responsible for any anti-Japanese movement. The missionaries cannot, however, see their unarmed and unresisting Korean friends, including women and children, maltreated and killed without a protest. Heart-rending accounts have been coming to America,

* As originally presented the report made the statement that the work of the movement was to be completed in 1924. This was omitted on the ground that the work might be completed prior to that date. The temporary character of the movement was however emphasized.

from reliable sources, of school girls imprisoned for wishing independence, of boys maltreated and of unarmed men shot down by the military police. When some of the Koreans were arrested and were asked "Who is the leader of the insurrection?" they replied "God Almighty." "But who are His accomplices?" inquired the Japanese. "Twenty million Koreans," was the response.

While independence may not be feasible at this time, certain reforms are justly demanded and should be expected from the Japanese. These were stated by one of the missionaries who was called into conference by the Japanese authorities. They include:

1. Due consideration of racial distinction between the Koreans and Japanese. There should not be the policy of absorption.
2. The privilege of Korean language study in the schools. This is now prohibited.
3. Freedom of speech, of the press, of public meetings and of travel. While Japanese and foreigners enjoy these, the Koreans are denied them.
4. Opportunity to promote social purity. The Japanese have forced prostitution as an institution upon the Koreans. The people have no means of self-protection against the taking of certain districts of their towns and cities for brothels, and of their women and girls for immoral purposes.
5. The removal of discrimination against Koreans in Japanese courts of justice. At present no Korean has an equal chance with a Japanese before the courts.

These are manifestly reasonable and just demands. But the Koreans ask more, as is shown by their "*Declaration of Independence*" which reads in part as follows:

We proclaim to all nations of the world the Independence of Korea and the liberty of the people; and announce to our children and grandchildren the great principles of human equality and the everlasting right of self-preservation.

With a history of four thousand years, the nearly twenty millions of people of this land sincerely and loyally unite to make clear this declaration, and to open up the liberties of the people, for the future as well as the present. We take this stand and show forth the true heart of man.

The world is changing. It is a great opportunity. We follow it. And it is the decree of God that men should have the right to strive for the power of life and preservation. In all the world nothing can stop or hinder us from this. * * *

Since 1876, when we entered into treaty relations, at many times and in many ways, the strongest covenants have been made only to be disregarded. We do not now point out Japan's sin of insincerity, but more than this. Although scholars on the platform and the government with definite promises said they would regard our land as a colony, yet they have looked on our men as ignorant people, and have sought by conquest to quickly possess our land.

For a long time the progress of society has been blocked. They have not regarded the high aspirations of the people's hearts. Yet Japan should not be blamed for her lack of righteousness, but *we* should scold ourselves and not be quick to hate others; and if we give careful attention to the present, we will have no time to criticise old wrongs. Today there is only

one duty for our men, that is to establish ourselves, and surely not to injure others. By the stern decree of our own consciences, we must open up the new life of our own household, and not indeed because of old hatred or some temporary feeling seek to expel others. The old thoughts and old powers, that have bound the policy of the Japanese Government into an unnatural and unreasonable condition must be swept away. And this condition must be changed to a natural and reasonable one by the fountain of just principles. * * *

Today we, the people of Korea, have declared our independence; that by means of this Koreans may be enabled to pursue the illustrious life of right and duty; Japan may be enabled to completely fulfil her important obligation of supporting the Orient; and China, by means of this may be enabled also to escape from the terrible dream of fear. Again, the important preservation of the peace of the Far East is one step in the direction of world peace and human happiness. Should not this move men?

* * * By obtaining our liberty, we will have a more abundant life and happiness; so let us unite all the people's powers in this effort for independence.

We earnestly strive with a good conscience; we preserve together the true principles; united we advance, old and young, men and women; putting away sadness, we rise in action, like a mighty host to make a new and happier life.

A THREEFOLD PUBLIC AGREEMENT

1. Today we seek to establish correct principles, human rights, preservation of life, and an illustrious people; and so while asking for our liberties, decide never to give up.

2. We also agree that to the last man, and to the very end, we will joyfully show forth this true obligation of the people.

3. In all our movements we agree to emphasize the importance of orderly conduct, that by this our purpose and aims may be clearly known to be correct.

This declaration shows Christian restraint and high ideals. Moreover, the Korean leaders issued an "Important Announcement" calling on the "Respectable, Noble, Independent Korean Band not to insult the Japanese, or strike them with their fists, for these are the acts of barbarians." They had no weapons and their method was merely to leave schools, close shops, march, singing and shouting *Manzai* through the streets. For this they have been shot down, maltreated and haled to prison.

Surely it is time for the Japanese, for the sake of their own reputation as well as for the sake of justice to the Koreans, to grant the needed reforms and to win the Korean people by justice and by civil liberty, rather than seek their subjection by brute force.

This is a critical time for Christian missions in Korea. The powers of darkness are again arraigned against the powers of light. A recent communication from Japan intimates the purpose of the Japanese to grant certain reforms and a measure of self-government to the Koreans. It is to be hoped that civil government will also replace military control.

SHALL CHRISTIANS INTERVENE IN RUSSIA

BOLSHEVISM is a natural product of tyranny—political or industrial. When autocrats rule the masses with a rod of iron, the common people will await their opportunity for revenge. When plutocrats rule the laboring classes selfishly, their employees will retaliate without mercy when the opportunity comes. When military officers treat their men as cannon fodder, revolution will ultimately turn the tables. Russia has suffered unspeakably in these ways, and Bolshevism is the result of the upheaval that has put the proletariat in power. Add to this the fact that the masses have not been taught self-government, and that their leaders are not actuated by the principles of mercy and justice, and it is easy to understand the reign of terror that has gripped the country.

Under the Czar's autocratic regime, the common people were treated like cattle, without real civil or religious liberty. Jews were oppressed, Stundists, Doukhoborts and other Protestants were restrained, and Orthodox Catholics were treated like children.

There are three methods of treating Russia in the present crisis. (1) Allow them to fight each other until one or the other class gains absolute control. This means anarchy, and possibly another despotism. (2) To send in Allied forces in sufficient numbers to quell the disturbance, and establish in power those best fitted to govern. This may mean the union of the Russian masses against the Allies, and unlimited bloodshed and expenditure of money. Afterwards, it might be necessary for the Allies to police the country and maintain peace with a huge standing army. (3) Another method is ideal, if practical. It is for the Allied nations to conduct an educational campaign in Russia through the printed page and spoken word, in order that Russians may learn the practical ideals of self-government, and of civil and religious liberty. This program would include also a systematic campaign in the interests of Christian truth, conducted by the Christian forces of America and Great Britain. Russia is longing for education and would welcome America's help.

Mr. Jerome Davis, a Y. M. C. A. worker who has been in Russia for two and a half years, reports that the Russian Church is eager for help from America. Priests came to him, often late at night, asking for assistance in organizing Sunday-schools, men's clubs and social service work. They want literature on church work in America to show them how to adapt themselves to new conditions.

This is hopeful, but there is a deeper need than a change in method. What the Russian Church needs is new spiritual life. Casting away the old garments is not enough. A spiritual revival must be experienced, followed by unhampered education in the teachings of Jesus Christ.

Jesus Christ All and in All

A MISSIONARY BIBLE STUDY BY REV. SAMUEL M. ZWEMER, D. D.

"I am the way, the truth and the Life. No man cometh unto the Father but by Me." John 14:6

The audacity of this claim is all the more startling because the words occur parenthetically as a reply to an interruption. Almost casually Christ asserts that He and He alone meets all the needs of the human heart, the intellect and the will. Some non-Christian religions place emphasis on the right way of communion with God. Others emphasize the supreme importance of dogma or doctrinal truth against heresy; and others again put the sole emphasis on right living and noble conduct. In the following table we indicate how Jesus Christ is the fulfilment of all these ideals. He meets the craving of the heart for communion, of the mind for truth and of the will for direction. He is all and in all because He reveals the Father, declares the truth and communicates a new life to those who are dead in sin.

The table below indicates, by its threefold division, some of the lines of thought that might be followed in applying this truth. It is summed up by the Apostle when he says that Christ in all things "has the preeminence." The same thought occurs in Wesley's Hymn. "Thou, Oh Christ, art all I want. More than all in Thee I find."

THE WAY	THE TRUTH	THE LIFE
Essene	Pharisee	Sadducee
Hinduism	Islam	Buddhism
<i>Method of Thought</i>	<i>Material of Thought</i>	<i>Goal of Thought</i>
Mystic	Dogmatic	Ethic
Philosophy	Theology	Sociology
Worship	Confession	Expression
Communion	Orthodoxy	Vitality
Liturgy	Creed	Conduct
Sacrament	Missions	Ministry
Heart	Mind	Will
<i>John</i>	<i>Paul</i>	<i>James</i>
Love	Faith	Hope
The Root	The Tree	The Fruit
The Head of the Body	The Rock of Ages	The River of Life

The non-Christian religions and philosophies have no true ideals or vital truths that are not found in Christianity. What they lack Christianity supplies. What they have Christianity surpasses. As Joseph Parker said, "There may be comparative religions but Christianity is not one of them." It is positive, superlative and final. The Cross alone bridges the chasm between the sinner and God.



ONE OF THE ANTI-CHRISTIAN INFLUENCES EXISTING AMONG SOUTH AFRICAN MINERS
A Sunday Dance by Basutos in a Johannesburg Compound

Value of Industrial Training in Missions

BY PROF. J. DU PLESSIS, STELLENBOSCH, SOUTH AFRICA

THE industrial phase of the missionary enterprise has an assured place as the fourth of the great departments of missionary activity—the evangelistic, the educational, the medical and the industrial. In countries like Japan and China, which possess an indigenous civilization and native industries, this form of missionary work may be largely dispensed with; but for the uplift of the backward races of the world it possesses an importance which can hardly be over estimated.

I. THE VALUE OF INDUSTRIAL TRAINING, as one of the indispensable methods of mission work, is threefold: it is based on a sound pedagogic principle, it is an effective means of securing the highest object of all education—the formation of character. It has also high economic value for the native himself, for the mission which trains him and for the whole community. In other words, industrial training has pedagogic, moral and economic value.

The *pedagogic* importance of industrial work lies in the fact that it means the introduction of a kind of glorified kindergarten among the child-races of the world. Froebel founded his kindergarten system on two principles—first, that true education consists in the harmonious development of the powers of mind and body, and second, that the teacher's part is to present suitable material for the innate *spontaneity* of the child's mind to operate upon. These principles are of supreme importance in their application to the child-native. The instruction and development of the mind at the expense of manual training tends to make him top-heavy, and give rise to that pitiable object, the "native with the swelled head." The training of mind and hand should therefore proceed simultaneously.

Similarly, manual training brings into play the spontaneous powers of the native's mind. It imparts concrete and not merely abstract knowledge. Says Mr. W. C. Willoughby of the Tiger Kloof Institution:

"I think that industrial training is very much more necessary for the natives than even book-learning—I mean as a matter of pure education. Industrial training will develop his power of thinking as book-learning never can. If you can teach a native boy the difference between eleven and three-fourth inches and one foot, you have taught him a very great deal—something that will run through almost every department of his life."

Industrial training has the very highest *moral value*, as a means of building up and shaping the native's Christian character. It does this in various ways,—by counteracting the inertia that characterizes all primitive races living under the tropical sun, by

inculcating habits of regularity, unintermittent attention, and perfect exactness and neatness, by evoking and enhancing the native's self-respect and self-reliance, while increasing his humility, and by implanting a nobler conception of the worth and dignity of labor.

Christianity must mean very little for the African native if it does not teach him to work. The Christian native reads in his Old Testament the command, *Six days shalt thou labor*, and in his New Testament the law, *If any man will not work, neither shall he eat*, and to these principles his reason and his conscience both assent. Moreover, Christianity has set up a new standard of life to which he strives to conform.

"It cannot be conceived that Christianity should really influence the heart of the negro, and leave him content in the midst of his old circumstances, and his old unclean and immoral surroundings. Those who have had experience of mission work in Africa recognize how difficult it is for church members to maintain consistent lives unless the old idleness is exchanged for habits of industry."*

Manual training contributes to the formation of sterling Christian character. Punctuality, in a country in which watches are unknown, and regularity, amid a people that have never heard of an "eight hour day," are virtues that have to be instilled by diligent instruction in manual toil. Such mechanical labor requires also the application of close attention and the most perfect exactitude and neatness. The slightest want of truth in measurement, and the day's work is lost, while valuable material has been hopelessly spoiled. More than this, the industrial worker develops a sense of responsibility to produce thoroughly good and reliable work. In his marvelous description of the storm which broke over the *Norah Creina*, Robert Louis Stevenson writes thus: "God bless every man that swung a mallet on that tiny and strong hull; it was not for wages only that he labored, but to save men's lives."

We must put forth every effort to awaken an industrial conscience in our converts. Good honest work will increase both their self-respect and their self-reliance, without lessening their humility. There are vocations which tend to self-conceit. The preacher and the teacher, under no necessity to labor with the hands, and dealing habitually with those who are both literally and metaphorically beneath them, lie specially exposed to this danger. At the carpenter's bench or on the tailor's table all are at the same level and the work on which they are engaged calls for co-operative and not for individual action.

The *economic value* of industrial work is seen in its three-fold benefit, to the native, to the mission and to the community. The impact of modern civilization has broken up the fabric of ancient institutions, and made many native customs and habits of life obsolete or obsolescent. As a Christian an African may no longer in-

* George Grenfell in *Hawker's Life of Grenfell*, p. 395.



ONE OF THE CHRISTIAN INFLUENCES IN A SOUTH AFRICAN MINE
Service among mine employees in the native compound at Elizabethville

dulge in a plurality of wives, and must therefore substitute the plow for the hoe in tillage. Civilization too is upon him, shutting him in to his narrow reserve, increasing his wants, multiplying his expenses, imposing new taxes, and thus shaking him out of his lethargy and compelling him to labor. At first the chief wealth of the native consisted in cattle; now the natives within the South African Union possess, on an average, no more than one goat, rather less than one sheep, and half an ox apiece. He is very little better off as an agriculturist, for the area of cultivable land is limited, the water supply inadequate, and prolonged droughts almost as much the rule as the exception. "Thus it will be seen," says the Principal of Lovedale Institute, "that the Bantu are becoming impoverished in their permanent resources, and are living dangerously close to the line of permanent hunger. A struggle for existence is setting in on a great scale. If the Bantu are to survive it is clear that they must as a people develop new methods of agriculture and new habits of industry."

Both the mission and the community have need of the trained native artisan. Most missionary societies possess native skilled laborers whom they have trained themselves. It cannot well be otherwise in primitive surroundings. The missionary artisan must gather around himself a number of native apprentices, as carpenters, bricklayers, masons, gardeners; for without their aid the mission station cannot be built. But the native who has been trained to some trade in the mission workshops is not long in discovering that there is greater scope (and better pay) for his abilities in the community at large; and so he soon passes beyond the reach of the mission to which he owes his training, and becomes, from an economical point of view, a lost asset.

It is impossible for any given mission to employ all the men whom it trains. To train no more men than it can employ would be a selfish and short-sighted policy. The mission then should encourage its surplus of artisans to seek a living where work is abundant. Artisans trained in the shops of the Basel Missions on the Gold Coast are found all over Nigeria, the Kamerun and the Congo. Native tradesmen from Livingstonia may be met with at Elizabethville and Kambove in the Belgian Congo, or at Bulawayo and Salisbury in Rhodesia. The Lovedale industrial department has furnished trained workers for all parts of South Africa, including Johannesburg, Kimberley and Bloemfontein.

OBJECTIONS TO INDUSTRIAL TRAINING

The objections to industrial training as a missionary method are chiefly three: the expense incurred, the competition engendered between black and white operatives, and the apparent departure from the primary aim of missions.



BLACKSMITH DEPARTMENT—TRAPPIST MONASTERY, MARIANHILL, NATAL

First, then, as to *the expense*. It is a common complaint of missionary boards all over South Africa that the industrial departments of the missions do not pay. In 1914 Mr. Henderson reported:

"In the case of Lovedale the estimated expenditure on the industrial departments for the current year, including cost of materials, is £6,764. Towards this amount government grants are payable only to the extent of £1,296. . . . A loss like this can be borne by such an Institution as Lovedale only through the generosity of friends outside the Union, and at considerable sacrifice to the rest of the Institution."

The reasons for this continued deficit are not far to seek. The grant by the government is wholly inadequate; the apprentices, for the first two or three years, at least, are not yet a wage-earning asset, and as soon as they are fully qualified their term of apprenticeship comes to an end; work such as is produced in the workshops of Lovedale or Tiger Kloof cannot compare in quality or finish with that produced in city manufactories served by skilled artisans and equipped with modern machinery; as often as not the mission workshops are situated at a distance from the markets which their goods are intended to supply; and finally, there exists in some minds a certain degree of prejudice against goods fashioned by black men in what is held to be undesirable competition with white tradesmen.

Second, an objection of far greater weight against industrial training, is the *competition* which it is likely to cause between



INSTITUTIONAL CHURCH AT ELIZABETHVILLE JUST AFTER A CHRISTMAS DINNER

black and white. On this point Mr. Maurice S. Evans, one of the most assiduous and careful students of our native question, writing in 1910, said:

“The spectre which affrights the white man is a vision of the black man invading the towns as artisan, competing with him, working for lower wages at his side, bringing down the standard of living to his level. I do not say such a contingency is impossible if we continue along our present lines, but in any case it is some distance removed, and is hardly likely to be realized to the full extent sometimes depicted.”

But in 1915, after a visit to the United States, he sounded a more ominous note:

“The only thing I can clearly see is conflict—an industrial and racial drama played out in South Africa. On the one side will be better education, political power, labor organization, higher wages, and comparatively small numbers,—handicapped by the sinister fact that the members of this race are relieved of much strenuous labor that makes for efficiency. On the other, great numbers with little cooperation and organization (at present at all events) but willing to work for low wages, with a natural fitness to climate and surroundings, with gradually improving efficiency, and with the training that manual labor gives.”

In view of the urgency of this matter the Union Government in 1914 appointed a Commission on the Economic Question, which reported that it found the supposed competition between black and white operatives to be practically non-existent and wholly negligible, seeing that the natives were almost exclusively engaged in unskilled labor. The few who had been trained to a trade were far

from being such experts as to be able to compete seriously with white mechanics, while in foresight and initiative they lagged hopelessly behind.

The census of 1911 revealed a few interesting facts which bear upon this point. Out of more than four million Bantu within the Union of South Africa only 6,000 were gaining a living as tradesmen, that is 1.5 per 1,000. Out of a quarter of a million colored people in the Union 17,000 were engaged in various trades, or 22.6 per 1,000. A writer who has given some attention to this matter writes as follows:

"Colored workers have established themselves firmly in the industrial life of the country. In several departments of labor, notably those of fishery, building and tailoring, they are not only ousting white workers, but have actually succeeded in monopolizing one at least of these. In proportion to their numbers they are already in a majority to white workers in the exercise of callings requiring manual skill."*

We may safely conclude that the menace which skilled Bantu operatives are said to offer to white mechanics has been very much exaggerated. The time when such competition will become really serious is as yet remote.

Finally, an objection has been directed against industrial work and industrial training on the score that to engage in it is to *depart from the primary aim of missionary undertaking*, namely

*Stevens, "White and Black," p. 91.



A CORNER OF THE CARPENTRY DEPARTMENT, LOVEDALE INDUSTRIAL INSTITUTE

conversion. At the first General Missionary Conference held in South Africa in 1904 the Bishop of Lebombo is reported to have said:

"The primary object of the Christian Church is not to make men carpenters. . . . Great sacrifices are made at home in order that the Gospel may be preached to the heathen; they do not make them in order that we may turn out good carpenters. Be very careful how you use funds for industrial work other than that which bears directly on the making of a good Christian. Industrial work has this advantage,—the first thing we want to do with the heathen is to make them listen to us, and industrial education is the bribe we offer to get people to listen to us as we tell the Gospel."

In this warning of Bishop Smyth there is much that missionary boards can profitably lay to heart. And yet it seems to me that the premise underlying his contention is false. What is the true object and aim of missions? Not merely the conversion of the individual—though that is the immediate aim—but the ultimate salvation of the race. In pursuing this aim we certainly do not employ education, literary or industrial, as a bait to lure the native to our schools and our churches. The purpose of education is the Christian uplift of the tribe. Industrial institutions, like educational, cherish the hope that the pupils are Christians already, or will become Christians while inmates of the school; and this hope and aim is in most cases realized. But they will receive a heathen in the belief that if he is to be trained as a journeyman, it were better he received his training in a Christian school than under a godless master-workman.

THE PRESENT POSITION OF INDUSTRIAL TRAINING*

The need for industrial training for the native is admitted and emphasized not only by the missionary, but by Government commissions, educationalists, magistrates, writers on the native question. The attitude of the native himself towards industrial training is much more encouraging than it was several years ago, when the belief was firmly rooted that education was a device to absolve him from the degrading necessity of working with the hands.

"But the vital importance of their keeping hold of their land and developing it is at last being brought home to them, and the higher type of candidate now offering for the workshops, and the numbers—far beyond our accommodation—seeking admission to them, and their readiness to pay for the benefit, point to a change of attitude for the better, which should be thankfully noted."*

For the industrial training of the native some forty schools and departments, all of which are in receipt of government grants-in-aid, have been established in connection with missionary socie-

See Dr. Loram's "The Education of the South African Native" for the chief data which are presented under this section

Principal of Lovedale, in *International Review of Missions*, 1914, p. 342.



GIRLS' TAILORING DEPARTMENT—TRAPPIST MONASTERY, MARIANHILL, NATAL.

ties in various parts of the country. At all these institutions together there was an enrolment, in 1914, of some 1,800 pupils, of which just 1,000 attended institutions established in the Cape Province, the actual numbers being 606 boys and 394 girls. The government grants-in-aid in the Cape Province are calculated upon the following scale: £120 per annum towards the salary of a qualified departmental instructor; £30 for the initial outfit of a department; and £15 per head per annum as maintenance grant for apprentices (£10 for girls). In the matter of fees there exists some differences of policy in the various institutions. The *no-fee* system can only be made to pay, under present conditions at least, if pupils are indentured for a long period, so that their skill at the end may neutralize their inexperience at the commencement.

A distinction is sometimes drawn between industrial training, which is imparted at schools or in departments specially devoted to the work, and manual training, which the pupil receives at set times in the ordinary school curriculum. Dr. Loram deprecates this distinction, on the grounds that manual training is only given in the higher standards, so that not more than 1 per cent of the pupils benefit by it; and that the so-called manual training is theory rather than practice, and fosters the idea that the process and not the product is the thing that counts. But it would seem, nevertheless, that manual training in primary schools is a most useful, and indeed an indispensable, adjunct to mental training. "An ideal institution," says Mr. Lennard, Chairman of the General Missionary Conference, "would be one where an equal amount of time was given to industrial and to literary training."

To conclude, let me quote the words of Mr. Henderson of Lovedale on the spiritual results of industrial training: "The efforts of the apprentices at making things result in the forming of strong and stable character, beyond what is achieved in the case of pupils mostly occupied with book-work. The industrial apprentices at Lovedale lead in evangelistic and spiritual work." To the same effect is the testimony of Mr. Vlok of the Dutch Reformed Church mission at Salisbury, that the best men and most consistent Christians who come to Southern Rhodesia in search of work and wages are those who have been in training with the Zambesi Industrial Mission in Nyasaland. Industrial missions, then, if conducted in a truly Christian spirit and controlled by men who have the heart of an evangelist, are capable of producing the largest and most encouraging spiritual results.



WHERE MEN NEED THE GOSPEL IN SOUTH AFRICA

Native Employees at Smelter, just going on shift at noon. There are three eight-hour shifts a day
The food store-house is in the background

Men and Minerals in Katanga

A MISSIONARY OPPORTUNITY IN CENTRAL AFRICAN MINES

BY REV. JOHN M. SPRINGER, B. D., ELIZABETHVILLE, CENTRAL AFRICA
Missionary of the Methodist Episcopal Church

GOD made this country to produce copper" said Mr. Watson, General Manager of the prospecting company in Kambove, when in 1907 we looked out over the copper malachite hills which could be seen in every direction. The whole copper belt is about 250 miles in length and along with this copper there are large deposits of lime and iron, needed for fluxing. The rivers close at hand have great falls for generating electric power.

Every year since then there have been new discoveries of tin, gold, diamonds, coal and other minerals. It is certain that so far only a fraction of the richness of that section of the country has been revealed.

"This is the beginning of a stream that will result in the industrial transformation of Central Africa," remarked Robert Williams at Elizabethville, as he saw the first stream of molten copper flow from the furnace in 1911. That tiny stream has in-

creased until in 1917 and 1918 there were produced each year 30,000 tons of copper, which is soon to be increased to 40,000 a month or 480,000 tons a year.

It is at this point that the missionary opportunity and the commercial activities meet. Copper cannot be produced without man power, and native labor must be had for this purpose. Native labor bureau agents scour the country to induce the natives from the bend of the Congo, a thousand miles to the north, to the Victoria Falls in the Zambesi on the South, and from ocean to ocean, to come to work on these mineral fields.

These native men are taken from their villages and towns for periods of from six months to two years at a time. They leave their family life behind them and are congregated in compounds at the industrial centers and here they come in contact with white men from every part of the globe, most of whom are vicious and degenerate. Already the most significant changes are taking place throughout the entire country side, and greater ones must come in the near future. Will these changes be for better or worse? That depends.

“And God said, ‘Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth.’ So God created man . . . and God said ‘Be fruitful and multiply and replenish the earth and *subdue* it and *have dominion.*’ ”

There are people who deplore the exploitation of Africa. But it is inevitable and it would seem to be within the plans and purposes of God.

The agencies operating in any community, civilized or uncivilized, are divided naturally into three groups: Church, State and Commerce. We use the word Church to express the fundamental religious life; State, to indicate the governing powers; and Commerce to include the development of resources and the production and exchange of commodities.

The most aggressive factor in all Africa to-day is the mining industry of the commercial group, and closely connected with this is the agricultural exploitation of the continent. European governments have followed commerce into practically every part of the interior. In some cases the native governments have been displaced; in the majority of cases; however, the tribal forms of governments have been retained, directed and controlled by the European powers.

The Christian missionaries were connected with the very earliest events in the modern exploration of Africa, and were the first to learn of these mineral deposits. In fact since the days of the Portuguese exploration of the shores of Africa, the missionary has played a prominent part as pioneer. It was Livingstone who heard of the hills of copper malachite in the Katanga and put them

on his map in 1857. It was his letters to his children that so stirred one of their playmates, Fred Arnot, that he never rested until, in 1885, he penetrated the Katanga and established the Garanganze Mission adjacent to these rich mineral fields. A few years later, Mr. Arnot brought out a large party of missionaries, among whom were Dr. Walter Fisher and Dan Crawford. This Garanganze Mission, under the control of the Plymouth Brethren, found that they could not take on the work of the mineral fields in addition to that for which they had already made themselves responsible in the villages.

The Methodist Episcopal Church of the United States is establishing work in the mines and in the mining towns. This is in part the fulfilment of the plans of Bishop Wm. Taylor, who, in 1885, proposed to put a chain of missions a thousand miles inland from Loanda.

Many problems and dangers confront us in this newest of the great mining centers of Africa. On the Rand in and around Johannesburg, where a generation ago there was only a sheep pasture, there is to-day a gold producing industry that commands continually the labor of 250,000 native workmen. This is but one of many mining centers, including Kimberley and Barbarton, which also require their hundreds of thousands of natives.

Many of these natives are brought long distances, and segregated in large compounds where they are well fed and, when too ill to work, have necessary care and medical treatment. They are removed from all restraints of tribal control and the influences of family life. It is but natural for them to seek some diversion and amusement when off duty, and temptations abound both inside and outside these compounds. At one time 600 white persons were in jail in Johannesburg for illicit liquor selling to these natives. Gambling is one of the mildest vices of the many that abound. The African in his native village has never been a model of virtue, but the vices and crimes that he learns of the white man in the mining towns might well make a cannibal blush. Venereal diseases are contracted and carried back to the kraals where the total population is being infected. The criminal intimacy of vicious whites with these blacks only tends to fan the flame of race prejudice to a white heat.

Good likewise radiates at times from Johannesburg and other industrial centers as a result of Christian work. This might be increased many fold. A Wesleyan clergyman in Port Elizabeth conducted a night school which was attended by young men from several tribes in the far interior. Some years afterward when this minister was traveling in the northern Transvaal where the people were still heathen he was met by a comparatively well dressed deputation of men, women and children who welcomed him to their village with

Christian songs. He learned that one of his converts in the night school had returned home with primer, hymn book and Scriptures, and had begun to teach and to preach in his home town. The Sabbath was observed, the people responded to the preaching and many were converted so that the whole community prospered. Some very acceptable and well prepared candidates were baptized and received into church fellowship.

Another young man who was converted at Johannesburg returned to his home among primitive pagans at Bushbuck Ridge. The needs of his people stirred his soul and he began a school and started a church among them. The work prospered until he felt it grew beyond his ability, and he sent to the missionary at Johannesburg asking for some one to help care for the enlarged work. No missionary has been available so that this young man and his wife, joined in the meantime by a trained young woman to aid in the school work, have had to meet the opportunities as best they could. The influence of this school is spreading to the surrounding villages.

A few years ago a group of missionaries was making a tour of Rhodesia in a region never before visited by missionaries, and where they met the usual ignorance and degradation. One day the people of one village who heard their message spoke up and said, "Oh, we have heard these good words before."

"And who told you"? the missionary asked.

"Why Johannes, the son of the chief of this district."

Inquiring where Johannes lived, the party made its way in that direction, and in all the villages on the way the people revealed their familiarity with the Gospel story and with Christian hymns and Bible teaching. At Johannes' home village, they found a fair sized and creditable school and chapel building. The Sabbath was observed and many were so well grounded in Scripture and showed such evidences of changed lives that they were received on probation. Many of these were baptized not long afterward. Johannes had passed on to his people the good news that he had received at Johannesburg where many receive only evil. There are many such instances showing the possible influence for good that may result from Gospel work among the miners who return to their homes in the distant and unevangelized regions from which the labor is recruited.

Some of the same unsavory conditions as are found in Johannesburg obtain in the mineral fields of the Katanga. To meet them the Christian Church needs to have a well-manned and well-equipped work at each mine and in every town. We should be able to influence the life of every native that comes to the mines and towns to work. The present staff of workers and the equipment should be increased so as to occupy effectively this great

strategic point of all central Africa. Among other needs are the following:

Night schools sufficient for one in every Compound.

Institutional churches to make adequate religious and social provision for all the large centers.

Printing press sufficiently large to supply the increasing demands for thousands of primers, hymnals, devotional books, and other literature. Then the colporteurs should be multiplied several fold.

The night school opened in Elizabethville in 1914, was crowded to capacity and has so continued. Other night and afternoon schools in the camps or quarters of native workmen have also been well attended and are much appreciated. Lay evangelists add their services to missionaries and regularly employed workers, making it possible to hold many services each Sunday. The list of regular "hearers," increases and many probationers or catechumens are enrolled as a result, the sales of primers, hymnals, portions of the Scripture in more than a dozen native languages, has been limited only by the supplies available, and have run into thousands of copies of many books.

The religious and educational needs must also be cared for in the outlying country 400 miles square to the north and west. The Methodist Episcopal Church has increased this work in her Centenary program and hopes to supply these important needs.

Churches and Societies, both American and British, must enlarge their work in the various areas of Central Africa, from which natives are recruited for these mineral fields. A native who has been influenced by mission work before he leaves his home naturally relates himself to the missionary in the industrial centers. Those that are reached and converted at the mines also need shepherding and further teaching when they return to their homes.

There is urgent need of greatly speeding up the activities of the Church so as to overtake and henceforth to keep pace with the other agencies of state and commerce, which are now affecting nearly one hundred per cent of the tribes and peoples. Today the Church touches the life of scarcely ten per cent.

If the Christian forces let the present opportunity pass unimproved, the natives will become hardened and further degenerated in the school of vice. Evil forces will become more firmly entrenched; many doors now opened will be closed and the difficulty of the task will increase greatly.

The carrying out of an adequate program involves a five to ten fold increase of the present force and equipment of all missionary forces at present operating in Central Africa.

Prohibition of Alcohol in Africa

BY SIR HARRY H. JOHNSTON, G. C. M. G., K. C. B., LONDON, ENGLAND,
Late Special Commissioner and Commander-in-Chief of the Uganda Protectorate

MISSIONARIES both of Christianity and Islam, and mostly missionaries of the Protestant Churches of Christianity, have rendered the most signal service to Africa and Europe by fighting against the alcoholisation of the African continent. The distillers of Europe and America and in a lesser degree the steamship companies, profited greatly by the traffic. It has just been pointed out in *The Times* of London, that the last British steamer, conveying a cargo mainly of Dutch and German provenance to West Africa before the submarine warfare began, took from Hamburg and Rotterdam 169,288 gallons of spirits, 33 cases of wine, brandy and liqueurs, all to be unloaded in the Niger Delta for the mental stupefaction and bodily ruin of the negroes of southern Nigeria. If this was the average cargo of one West African steamer, you can calculate what the yearly import was like—multiplied by twelve for the monthly service to Nigeria and again by three for the three other West coast colonies—into British West Africa.

The missionaries first began attacking this importation of European and West Indian alcohol into Africa in the forties of the last century. They found that in West Africa the native desire for brandy, rum and gin, was the chief stimulant of the slave trade. The chiefs felt they must have alcohol, and consequently to purchase it from the white trader they must enslave their own and other tribes and bring or send the slaves to the coast. In South Africa the alcohol—Cape brandy—manufactured by the Dutch (and French Huguenot) vine growers, was killing off the Hottentots and the nearer Bantu tribes, and was leading to incessant native wars; while the white man looked on cynically, profiting by the strife amongst the Negroes. The missionaries by their protests drew down on themselves the hatred of the traders and of the Dutch colonists. But they kept steadily at it and are now not far from victory. The prohibition victory in the United States has helped enormously. Missionary influence so far swayed European governments and that of the United States that in the Berlin and Brussels conferences of the latter end of the nineteenth century, much of the interior of Africa, beyond the western coast belt and north of the Zambezi—you dared not interfere with the alcoholisation of South Africa without provoking another Dutch rebellion—was placed out of bounds for alcohol. Only the old-time French, British, and Portu-

guese colonies and the present states of the South African Union were exempted from prohibition of the importation and sale of alcohol for native consumption. Alcohol was only to be allowed in Northern Nigeria, Congoland, Central and East Africa for the use of Europeans, and then in limited, carefully watched quantities. In bringing about this improvement, the missionaries of Islam also played their part. In this battle there is tough fighting ahead against weak Governments, insincere statesmen and the hydra-headed forces of alcohol—aided in Britain by a press that is two-thirds under the thumb of the distillers and brewers, and in France by a press that would sooner see Algeria, Morocco, Tunis, Senegal, the Ivory Coast, Dahomé and the Kamerun go to the devil than that the profits on French vineyards should be abated by one franc. There is a probability of victory if only the United States stands firm. Before the war, the one plea raised by the British Colonial Office against the enforcement of prohibition in the Gambia, Sierra Leone, Gold Coast and South Nigeria possessions in West Africa was the fact—or falsehood,—that the major part of this imported alcohol came from the distilleries of Holland and Germany; and that to forbid its entry into British West Africa might offend the Germans and alienate Dutch friendship. The victory of the Allies leaves us quite free to ignore the interests of German distillers; while as to those of Holland, we have to remember the welfare of those immense tracts of Africa which we have taken under our charge. The Dutch distillers, like those of Britain, France and America, must take the changed conditions into account and turn their manufacturing plants to chemical purposes. If distilled alcohol is bad for white men it is bad for Negroes; if it is to be withheld from the Negroes of the Congo Basin, of British Central Africa, East Africa, Uganda and Northern Nigeria, it must not be inflicted on the Gambia, the Gold Coast and Southern Nigeria.

French West Africa is not nearly so drunken a region as the coast districts of British West Africa. Firstly the mass of the Negroes and Negroids are Mohammedans and total abstainers, and secondly the French officials frown on spirit drinking as a rule. The



AREAS OF PROHIBITION IN AFRICA

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Ivory Coast has been infected with the gin habit from the adjacent coast lands of Liberia and the Gold Coast. Just before the War broke out the Governor of the Ivory Coast was seeking to bring about the prohibition of alcohol except for consumption by Europeans.

In Algeria, and in a lesser degree Tunis and Morocco, the French were before the war doing little to check the spread of brandy drinking among the Berbers and Arabs. The French wine producers will be a great obstacle in the path of prohibition. The public opinion of the future League of Nations must try to teach the French how to prepare unfermented grape juice so delicious and so wholesome in the United States, and further to export their grapes for eating and for raisins. In our work for the redemption of Africa we must fight to absolutely prohibit the entry into Negro and Arab Africa of distilled alcohol, except in an undrinkable form for use industrially as a chemical agent.

In Egypt and the Anglo-Egyptian Sudan the British Government is quite as much to blame as that of the French in Algeria, for not more actively discouraging the induction of the native populations into the consumption of distilled spirits—with much harm to their morale and their health. The Copts of Egypt always drank wine in former times but did not usually touch spirits. The Mohammedan Egyptians were total abstainers before the British occupation. Soon after that became well-organized, the young men in the towns—Copts and Mohammedans—picked up the whisky habit from British soldiers, officers and officials, and today a good deal of masculine ‘young Egypt’ is whiskified and drunken. In the Sudan, the chief harm was wrought by the Greeks, who set up stills in the wake of the British armies and distilled *arrak* from a variety of substances of local growth. The Nubians and Sudanese picked up this process from the Greeks and low-class Levantine traders and carried the art of distilling far into the heart of Africa. When I was clearing up the effects of the Sudanese mutiny in Uganda Protectorate, the drunkenness among the Sudanese soldiers and their virago wives was a constant source of trouble, insubordination, acts of violence, and quarrels with the indigenous peoples. It nearly always resulted from some coarsely-brewed and very strong spirit obtained through the native stills from rice, sugar-cane, sorghum, or sweet potatoes.

Portuguese Africa, more especially the Mozambique Province—or rather the Trans-Zambeziian half of Mozambique—has a bad reputation for alcoholism. The Portuguese distil rum from sugar and make no attempt to check its consumption by the Negroes. The result is constant village and inter-tribal quarrels and petty wars. The Portuguese themselves are temperate. But they are quite

without scruple on the subject of trading in rum with the natives of Southeast and Southwest Africa, and their traders frequently smuggle rum into the forbidden area of the Congo State, and Portuguese Congo, where the natives are great drunkards. The Union of South Africa is still an alcohol screener and protector, seemingly because the vine growers of the Cape Province exercise the same inordinate influence over the Union Government as is wielded by the French vine growers over the policy of the French Republic. Heady and most unwholesome spirits circulate all over the territories governed by the Union Parliament. Though they are supposed not to penetrate into Basutoland, the Basuto chiefs are notoriously drunken. Bechuanaland has been saved from this curse by the statesmanship and education of its veteran king, Khama. Alcohol—distilled of course—is the chief, the preponderating, cause of native and inter-racial trouble in South Africa. Even the Mohammedan Indians who come to Natal as abstainers from spirits give way to the temptation of the dram and the dope, and find themselves in the police court. Cape brandy is the main cause of attacks of black men on white women. Were the Negroes of the Transvaal and Orange States not allowed access to distilled alcohol, we should probably never hear of these attempts to assault white women. One never reads of such sexual crimes in Cape Colony, Zululand or even Natal; presumably because in those countries missionary influence is strong and has been used unswervingly against alcohol.

The British Gold Coast is an object lesson within a comparatively small area of the effects of alcohol on a Negro people and of the advantages of abstinence. In the Gold Coast Colony and in a lesser degree in Ashanti, the native is allowed to drink as much gin, rum, brandy or whisky as he can buy from the white traders. The result is that he shows less and less stamina against disease; his system is more and more recalcitrant to healing medicines. North of Ashanti in Voltaland, we see a blessed contrast. In these northern territories of the Gold Coast, say the missionaries, the population is almost entirely Mohammedan, and its introduction has been forbidden. Here therefore you can see a splendidly vigorous people who are destined in course of time to displace the effete coast populations; unless, that is, they too succumb to the infection, thanks to the pusillanimity of the Colonial office—afraid to incur the enmity of the alcohol interests in England, Scotland and Ireland by extending the whole system of prohibition over the whole of British West Africa. At present out of an approximate area of 470,000 square miles of British West Africa, 320,000 are under prohibition and only 150,000 square miles given over to alcohol. But the alcoholic districts abut on the non-alcoholic; and distilled alcohol is gradually permeating the whole of British West Africa, to its great detriment.

Yet it must never be forgotten that in fighting this poison, we need a policy of construction as well as of destruction. While we take away the allurements of alcoholic drinks we must offer mankind—black, white and yellow—some alternative other than cold water. Cold water, cold pure water, is best for thirst, but how difficult to obtain, how fraught with danger if from an impure source! What physicians and chemists must proceed to invent and put on the market is a variety of beverages which will be (1) palatable; (2) mildly or markedly stimulating; (3) thirst-quelling (4) harmless. We want some process by which grape juice may be substituted for wine all over the world. Then prohibitionists may be able to shake hands with a French, a Cape Colony, an Australian, Rhineland, Portuguese, Spanish, or Italian vine grower. And not only the juice of the grape, but of the orange, banana, grenadilla, raspberry, pomegranate, plum, cherry and other luscious fruits of the tropical and temperate zones. Already medical science is beginning to concern itself more intimately with the therapeutic qualities of various fruit and nut juices. We should concentrate all our forces—missionary, medical, political-economist, philanthropic—on the prohibition of alcohol in Negro and Negroid Africa. Simultaneously we should try by propaganda to give publicity to all the wholesome substitutes for alcohol.

ALCOHOL AND DRUGS IN INDIA

PRONOUNCEMENT BY SIXTY-SEVEN MEDICAL MEN IN INDIA

It has been proved by careful scientific experiments and confirmed by experience that:

1. Alcohol, cocaine, opium, and intoxicating drugs (such as bhang, ganja, and charas) are poisons.
2. Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.
3. Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance, and are better able to resist infection and disease.
4. Alcohol is in many cases injurious to the next generation, especially through its favoring influence upon venereal disease.
5. Alcohol aggravates the evils of famine.
6. Alcohol is useless as a preventive of plague.
7. Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.
8. All that has been said applies with equal force to opium and intoxicating drugs.
9. We therefore appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religious and social obligations.

An Advanced Program for Mexico

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

WHAT is our duty toward Mexico now that the European War is over? Many are saying that it is armed intervention. A leading magazine heads an editorial: "The Time to Stop a War is Before it Begins."—and goes on to say: "Our war with Germany is over. For a while at least most of humanity has ceased its ghastly self-slaughter, and men's hearts and minds are filled with hopes and plans for a better and an ordered world. We have entered upon a breathing space during which, if public opinion will but steady itself, inform itself, and concern itself with realities instead of with chimeras, we may actually stop the next war before it begins.

"The next war! How can there be a next war? We have just won the war that was to end war. The Kaiser languishes in exile. Prussian militarism is overthrown. Whom then must we fight and what are we to fight about?

"With a full realization of the seriousness of what we are saying, our blunt answer to the first question is Mexico, and to the second American Investments."

The American missionaries in Mexico believe that they have a duty to lead the American people in a program away from armed intervention and toward both the development of friendly relations between the two countries and to helping the Mexicans toward the solution of their problems. This article outlines the plan which the missionary forces propose. This plan is not hastily made. It represents an intense study of the subject for more than four years by a company of people who more than any other group of foreigners have become identified with the Mexicans and enjoy their confidence. Indeed many Mexicans have taken part in making the program and President Carranza and other leaders have heartily endorsed it.

Readers of the REVIEW will remember that in June, 1914, many missionaries to Mexico finding themselves in the United States on account of political disturbances in that country, held a conference of representatives of interested Boards in Cincinnati, and studied the whole Mexican situation. Advanced ground was taken in matters of comity and union among the various communions and a challenging program was outlined. Under the Committee on Cooperation in Latin America, which acts as a Board of Strategy for the twenty-eight missionary societies working in Latin America, this program has been presented to the various Boards, was altered,

worked over, and enlarged. Finally, nine out of eleven societies at work in Mexico agreed to send delegates to a Conference in Mexico City, February 15 to 21, to decide on the final details of what is probably the most comprehensive cooperative effort to help a neighboring country that has ever been undertaken by the Christian Church.

THE READJUSTMENT OF TERRITORY

This program involves, in the first place, an entire readjustment of the territory occupied by the different societies, in order to do away with overlapping and duplication of work. The first American missionaries went into Mexico in the early seventies. As others followed they naturally settled in the most accessible places, with no concerted plan. So when a survey was made in 1914, much overlapping of effort was found. For instance, in a city of 35,000 inhabitants there were three strong normal schools for girls, supported by as many Boards, with six American missionary residents, while another whole state with a million people had not one evangelical worker. Most of those at the conference recognized, as soon as the facts became known, that the forces should be redistributed so as to give all parts of the country equal service. But how was it possible to leave fields occupied for nearly half a century, to sell property, and to abandon constituencies? If the Boards agreed, how could denominational machinery be adjusted, and how could we persuade donors of memorial buildings, and other interests to consent? It is too long a story, but the fact is that the need of the people has overcome the difficulties, so that the readjustment of territory has taken place. Two Boards, that of the Disciples and the Southern Presbyterians, have abandoned all the territory they had and have transferred their work to an entirely new part of the country, thus compelling their constituency in the United States to learn even a new geography. Practically all the other Boards have made sacrifices in order that all the country might be occupied. As a result today, each of the cooperating societies know just how much territory it has to occupy, just how many schools, institutions, hospitals, and workers it must provide, and best of all provision is made for every corner of the Republic to hear the Gospel message. The following description of the distribution of primary responsibility as now accepted by all the Boards concerned, for brevity's sake, does not include extra state boundaries, where more than one Board occupies the same state.*

Congregationalists are primarily responsible for the states of Sonora, Sinaloa, Nayarit and Colima.

* The Northern and Southern Baptists and the Protestant Episcopal Church have not entered into the arrangement.

Methodists South, the states of Chihuahua, Durango, Coahuila and Nuevo Leon.

Friends, the state of Tamaulipas.

Associate Reformed Presbyterians, parts of the states of Tamaulipas, San Luis Potosi and Vera Cruz.

Disciples of Christ, the states of San Luis Potosi, Zacatecas and Aguascalientes.

Presbyterians, North, the states of Yucatan, Campeche, Tabasco, Chiapas and Oaxaca, Vera Cruz and territory of Quintana Roo.

Presbyterian, South, the states of Michoacan and Guerrero and part of Morelos.

Methodist Episcopal, the states of Guanajuato, Queretaro, Hidalgo, Puebla, Tlaxcala, and parts of Mexico and Morelos. The Federal District with the capital, Mexico City is common territory.

This adjustment of territorial responsibility has been approved, and will have been largely carried out by the time this is in print. Some Boards have been working in this new territory for considerable time, having begun to reshape their program immediately following the Cincinnati Conference. The cooperating Boards are showing the finest spirit of unselfishness in exchanging property, and local churches are getting together in a new way. In some towns there is a uniting of two or three former denominational churches into one "Iglesia Evangelica" and properties thus freed are turned into Community Centers.

Mission Boards have made it clear to the Mexican churches that no authority was assumed over them to "turn them over" to other communions, but that naturally they would be glad if there could be a closer union of the churches, even as the missionary Boards were learning to cooperate more closely. The new movement is thus able to strengthen the churches by throwing them more on their own resources for the work of self-propagation, and by having the Foreign Mission Boards assume the distinctively educational part of the program.

Another distinctive advantage in knowing just how much territory for which a communion is responsible is that it can figure just how many schools, hospitals, churches, teachers, ministers, etc., it needs to do its job adequately.

Curiously enough, each Mission Board that has its territory delimited is now realizing the need of putting much larger forces in the field than it ever did when it vaguely considered all Mexico as its field. The Northern Presbyterian Board, that before carried on work all the way from Torreon to Yucatan, with a staff of about thirty foreign workers, since it has accepted the entire responsibility for a limited area, and made a careful survey of the needs of the reduced field, is now planning for a force of eighty-seven foreign workers, one hundred and twenty Mexican workers, and the expenditure of \$1,500,000 for educational equipment in the next ten years. The Southern Methodist Board reports that since taking over the property of the Congregationalists in the city of Chihua-

hua, it finds itself with the most complete mission station there that it has anywhere in the world, with a wonderful opportunity and responsibility for leadership in educational and philanthropic work in a great center.

Monterey illustrates a somewhat different situation, as there were more complications there. There were four strong Boards supporting work, the Southern Methodists, the Northern Presbyterians, the Disciples of Christ and Northern Baptists. The Presbyterian and Disciple Boards are to withdraw from Monterey. The two congregations, however, which are old institutions, with a well-developed membership, have decided to maintain independent life. Since the withdrawal of the Board's support, the Presbyterian Church has maintained itself, paid its pastor, and seems to be taking on new life. The Disciples Church, composed of some of the oldest Protestant families in Mexico, believes that it should continue its corporate life and do its part in the evangelization of the city. Yet both of these churches say that they appreciate the action of their missions in entering the cooperative movement, that it is best for the whole country, and that they will in every way cooperate with the Christian force left in Monterey. It has taken some time to bring about the feeling on the part of these congregations that the Boards are doing the right thing; and one cannot help but sympathize with them in hesitating to change over in a body immediately to another denomination merely at the suggestion of foreigners. There would seem to be little doubt that the problem will be worked out, and there will develop a very close cooperation, if not a union, between the Methodist, Disciple and Presbyterian congregations.

A great gain has already been made in the fact that these two churches have become self-supporting. It may yet prove that one of the best results from this exchange of territory will be the development of a large number of self-supporting churches. Monterey, a city of 80,000 people, needs four or more evangelical churches, if they are all cooperating with one another and doing work in different parts of the city. No doubt the Mexicans will find it easier to forget the denominational distinctions taught them by the Americans after they are placed upon their own responsibility.

As to the Northern Baptists, they are cooperating with the Southern Baptists rather than with the other eight Boards. This will mean that in practically all the large cities of Mexico there will be one of these cooperating Boards with either a Northern or Southern Baptist work. It is hoped, however, that there will develop in each of these centers a close cooperation between the two bodies, especially since the Northern Baptists have already approved many of the general plans for cooperation.

One's heart leaps with enthusiasm as he contemplates the wonderful opportunity a single missionary society has with such a magnificent property as the Southern Methodists will control in Monterey after they have taken over that of the Disciples. Beginning at the Lawrence Institute, with three buildings and a block of ground, one will find a magnificent boys' school. Just a block away is a missionary residence, and a half block of ground which will be taken over by the Methodists, and two blocks further the magnificent building of the Christian Institute, where the Methodists will start a girls' school. A little distance from here is the hospital which the Methodists conducted with such splendid results for many years, and which will be reopened soon. Further on down toward the center of the town is found the large Methodist church. After taking over the Disciples' property there will be five large pieces of ground, with eight buildings; one church, three large school buildings, one hospital and three residences. Even without being on the ground one can easily imagine how, with the proper force of workers all united under one Board, with one common policy, a great compelling program may be developed which will dominate the city.

The Board that takes under its control such a large amount of property, with so many different kinds of work, must look at the problem in a very large way. Opportunities will be equalled only by responsibilities. The old, narrow programs, with few workers and limited budgets, must be replaced by an inclusive program that will serve the social, physical, educational and spiritual needs of a community, with workers who are specially trained for each department of service. The educational program, for example, should be directed by a man who is thoroughly prepared in educational administration, and who understands not simply how to teach a few classes, but who knows the problems involved in the education of a whole people. Likewise the men who direct the evangelistic program should be of broad spirit, understanding how closely the spiritual development of a backward people like the Mexicans is tied up with the economic and political problems which confront them. The force should certainly include those who are specially prepared to direct various kinds of social service and community work. After eight years of almost constant revolution it is clearer than ever that those who will do the most for Mexico must help in every department of life, and that our mission work will be of little avail unless we appreciate the problem from this viewpoint.

The city of San Luis Potosi is another good illustration of how the new plan will work. The evangelical forces consisted of the Southern Methodists, the Northern Presbyterians and the Baptists. The Presbyterians and the Baptists have had only evangelistic

work. Both own their Mission buildings. The Methodists have a beautiful church building. On one side is a residence capable of housing at least three families; on the other side is a building formerly used as a school for boys. A half block away is a large building that was used formerly as a school for girls. There have been no American missionaries in San Luis Potosi for four or five years, but Mexican pastors have kept up the church work. For some time the Presbyterians and Methodists, whose churches are only a block apart, have been considering the new program proposed by the Mission Boards, and each of these congregations has decided to cooperate completely in the new evangelical organization which may be developed out of these changes. It would not seem difficult to have these two churches combine. They might then become self-supporting.

The Disciples of Christ are to occupy this field in exchange with the Methodists, and the Presbyterians are to withdraw. The idea of the Disciple leaders seems to be that they would come in to do the educational and institutional work necessary in the city and to help, as might seem best, in the development of the local church. There is no intention to invade any of the rights of the individuals or congregations, but to cooperate with them in the development of a strong church, known simply as the "Evangelical Church." The Baptist pastor brought his congregation to a union service which was held in the Methodist church on a recent Sunday night, and expressed himself as desirous of cooperating in various ways.

THE PROGRAM IN SAN LUIS POTOSI

A general outline of the proposed new program is as follows: the Evangelical Church, which would draw all of the elements possible from the various sources, will meet in the beautiful Methodist church building. The large property formerly a girls' school will be used as an institute along the lines already worked out by the Disciples in their "People's Institutes" in Piedras Negras and San Antonio, Texas, with night classes, lectures on many themes, that would interest and educate the people, reading room, circulating library, gymnasium, classes in carpentry, shoemaking and other mechanical arts, with a kindergarten and primary school during the day. The Presbyterian church building, which faces a prominent plaza, will be used as a center for the poor people, who are in such dire need. The rear room will be dedicated to a clinic, the upstairs to a distributing center for second-hand clothing, the auditorium to evangelistic meetings for those who attend the clinic during the day, and at night for showing educational films and giving lectures on hygiene and teaching adults how to read and write. There seems to be no limit to the opportunities for such service in this city, where the poor people have crowded in from the

surrounding country, hundreds of them sleeping in the doorways at night and walking the streets by day seeking for some little work to do or begging for enough to keep body and soul together.

The delimitation of territorial responsibility is, however, only a small part of the program which embraces three phases of work: (1) that done by each individual communion in its own territory; (2) that done in its own territory in accordance with a general coordinated plan; and (3) that done in entirely union institutions.

As to the first phase, the representatives of each communion visited their work and developed a program for their field before meeting in the conference at Mexico City. This means that each one of the eight Boards has now a carefully worked out program for its field, which includes the number of workers needed and the number of institutions to be established within a certain period, generally ten years.

The second and third phases of the program (coordinated and union work,) are clearly outlined. One of the most important divisions is that which calls for each of the eight Boards to develop an Agricultural and Mechanical college, specializing along the lines suited to the part of the country for which it is responsible. These schools will, therefore, be strategically located from Tamaulipas, Durango and Sinaloa on the North, down through the central states of Aguascalientes and Mexico to Michoacan and Yucatan in the south. While each of these will be supported by an individual Board, there will be a general secretary of agricultural education who will study the whole problem and coordinate these various schools in their endeavor to cooperate with the Government and the people in the solution of the land problem. The eight normal schools already conducted by the missions will be enlarged and several other schools of this class opened in order that every section of the country will have a center where both men and women may be trained as teachers. In the past the mission normal schools have furnished a large per cent of the teachers for the public schools in Mexico.

Then there is to be opened in each state capital and other centers of importance in the whole republic, a trade school which will be adapted to the industrial life and problems of each individual community. It has been decided also that a community center shall be opened in each of the cities and towns of importance in the republic. There will be a forum for the discussion of community problems, reading room and circulating library, night classes, lectures on subjects of public interest, clinics and other means of service.

The Committee on Cooperation in Mexico, which is the official representative of these various Boards, will have a secretary who will give his time to the coordinating of these various united ef-

forts. A Board of Evangelical Education has been formed, which will also have a secretary whose business it will be to travel among the schools, suggest improvements in their curricula, coordinate their work, both among themselves and with the government schools, organize teachers' institutes and in every way develop the efficiency of the educational institutions.

Two years ago a Union Theological Seminary was organized in the City of Mexico, with eight Boards cooperating. It has been most successful in its work. Plans are now made for the larger development of this institution so that it may meet the great demands for Mexican Christian leadership. Nine Boards have united in the development of one evangelical publishing house with headquarters in Mexico City. The various printing plants of individual Boards have just been consolidated. A union paper for all of the churches will appear about July 1st, and a bookstore and depository is now being organized. A union hospital is planned for Mexico City.

The conference also worked on the problem of a university in the City of Mexico which should represent the best combination of both North American and Mexican educational ideals. It was decided that this institution would do a wider service if it were not connected with any ecclesiastical organization. It is intended that it should be a Christian institution, laying emphasis upon both the moral and practical sides of education.

This far-reaching program was submitted to President Carranza by a delegation from the conference and was heartily approved by him. In the conference itself were a number of Mexicans who have prominent positions in the educational and political life of Mexico at the present time. In fact it is most surprising to find the preponderant number of men in the present Mexican government who are connected with the Protestant Church, either by having been educated in mission schools or who have been ministers of Protestant churches. The Director of the National Preparatory School is a Presbyterian elder. The Secretary of the National University is a former Protestant minister. The Director of Secondary Instruction for the Federal District is the son of a Protestant minister. Several governors of states are Protestants, as are countless directors and teachers in public schools.

It might be well to add here that President Carranza has recently initiated reforms in the constitution of Mexico, to change those articles which prohibit religious corporations from conducting primary schools, and foreigners from exercising the rights of the ministry in Mexico. The American Mission Boards therefore feel that they can count upon the enthusiastic support of the Mexican people in the development of this large, inclusive program.

Some Effects of the War on Africa

BY REV. JAMES DEXTER TAYLOR, D. D.

Missionary of the American Board in South Africa

TWENTY years ago the Boer War in South Africa absorbed the attention of the world and held the front page of the newspapers for three years. From 1914 almost to the present there has been going on in Africa a war, which, for extent of territory involved, number of men engaged, loss of life, and especially for its effect on international relationships, dwarfs the Boer War into insignificance and yet it has had for the most part only an occasional paragraph in the newspapers.

It is interesting to trace the relation of Africa, remote as it seems to the every day life of the average American, to the World War and to world peace. In Africa the old style of international politics has been supremely exemplified, the race for territory, the clash of territorial and political ambitions, the secret treaty and the trading of interests. For many years before the war broke out Africa had been, equally with the Balkans, the powder magazine of the world. On more than one occasion war clouds have hung over Europe because of what the agents of European governments were doing in Africa. There the Germany which entered with uncertain and reluctant step on a policy of expansion in 1885 had, by the time when her military successes seemed about to promise success to her ambition for world power, remapped Africa, laying out for herself a "Mittel Afrika" empire which was to be the foundation of her "Mittel Europa" empire, supplying the raw materials without which the latter could not exist, and diverting the attention of her greatest potential opponent, Great Britain. There the two great democracies of Europe, adjusting their long antagonistic interests, formed by the treaty of 1904 the basis of the Entente Cordiale which settled the alignment of Europe's great democracies against her great autocracies in the world war. There, at Tangier, at Algeiras, and at Agadir were heard the first rumblings of the war that was so near. Moreover, Africa might well have caused the Allies to lose the war. Had Egypt and the other Mohammedan countries on the north been drawn by the wiles of Germany into the "Holy War" proclaimed by her unholy ally, or had the mass of the Dutch population of South Africa been deceived by the same clever propaganda into rebellion against Great Britain, there would have been a different story to tell on the western front. Africa will put to the test the unselfishness and idealism of the Allied

Nations at the peace table, for there are the possible spoils of war, but there also is the great opportunity for an experiment in international government. Surely the interests of Africa are the interests of Christendom, and we cannot afford to be indifferent as to what becomes either of Africa's territory or Africa's people. We are not here mainly concerned with political considerations, but with those which bear upon the progress of the Kingdom of God in Africa.

Let us first review what the war has meant to the African and to the missionary work in Africa. The former German territories in Africa, which have been conquered by three years of hard campaigns and severe fighting, are in area five times the size of Germany in Europe. Their population, estimated by some writers as high as 13,000,000, has been under the arbitrary, militaristic rule of the power which knew no scruples that might prevent the attainment of its ends. Even before the war its population had been reduced by cruelties, private and official, to an alarming extent. Slavery still existed, so that 185,000 slaves to be freed is one of the legacies left in East Africa.

It is said that about 200,000 lives were lost in the Kamerun campaign alone; native communities were scattered, never to be reunited, thousands of natives were driven from their homes by war or drawn from their homes for service with the forces. Twenty thousand Bantu from South Africa served as drivers with the forces in East Africa, besides an equal number who saw service in labor battalions in France. About 167,000 natives from Nyasaland, Uganda and Rhodesia served as carrier corps. Native troops from Nigeria and Sierra Leone took part in the actual fighting in East Africa. Native levies were drawn from the territory of every allied power in Africa, which means every province of the great continent. It is not too much to say that the great continent, accustomed to be called the "Dark Continent," still almost as much a *terra incognita* to most Americans as before the explorations of Livingstone and Stanley, has felt throughout its mass and amongst its millions of backward peoples the upheaval and distress that has come to so large a portion of the world during the Great War.

Perhaps, to a degree beyond our knowledge, there has been felt throughout the length and breadth of Africa the throb of the same great hopes that the war has brought to other peoples. We do not say that the full meaning of democracy has penetrated to the mind of the pagan African, nor that he knows and sympathizes with the ideals of a League of Nations, but he is shaken out of his old pagan inertia, he has new and



WHAT SHALL BE HIS PLACE IN THE NEW DEMOCRACY?

larger ideas of the rest of the world, and his ambitions are awakened as never before. There is therefore created a new psychological atmosphere for missionary work, an atmosphere at once full of hope and full of danger; hope in the arousing of ambition, the broadening of horizons, the attaining even to a small degree of a world point of view, the inevitable result of which will be a turning toward the education which he recog-

nizes as the basis of the white man's power. The point where that education is most accessible to him, in most cases the only point where it is obtainable, is the Mission Station. Mass movements, already a marked feature in many parts of the continent, for example, in Nigeria, Kamerun, Uganda and Livingstonia, will probably become more general. A sense of helplessness in the new conditions, as well as ambition for the white man's education, will drive the natives to the missionary as their nearest and most trusted friend.

The danger in the situation lies in the fact that there will be more or less blind reactions to poorly understood influences. The heathen prophet will find good soil for his dangerous sowing, as he does in every great crisis. Already in South Africa the native is learning to use the dangerous weapons of democracy. Strikes are becoming common. Those nearest the life of the native feel that he is in a turmoil of unrest. Hard times, the pressure of discriminating legislation and the tension of racial adjustments are producing a mental attitude in the native dangerous to himself and dangerous to the State. Even the Church is feeling the tension. Ethiopianism, the policy of no white control in the native church, is reviving after a somewhat quiescent period.

Truly it is a time for great activity and great prayer on the part of the Christian forces. The native is learning to use the dangerous weapons of democracy, the strike, passive resistance, political agitation. It is for us to furnish him with its useful tools, an understanding of Christian ideals and ethics, an education in industry; we must provide social outlets and opportunities; we must direct the growing sense of racial solidarity; we must labor to secure for the native rights and opportunities, fair land tenure and a share in the privileges as well as in the responsibilities of civilization. The war has intensified the conditions which the white man's civilization was already bringing to Africa. It has also vastly enlarged and intensified the missionary opportunity and responsibility.

The war has to an appreciable extent crippled the missionary forces which were already inadequate to the great task. The great German missionary organizations in Africa have for the most part been put out of business by the war, except in South Africa where they have been able to continue on a limited basis. As the conquest of the territory has proceeded, the stations have gradually been reopened and Christian communities collected and reorganized, but under British and American societies which have had to stretch their slender resources of men and money to take on the new responsibilities. The closing out of

the German societies has removed several hundreds of missionaries, together with their support.

The necessity for the substitution of the French for the German language in the schools of those areas of Togoland and Kamerun under French control has brought a further strain upon the missions in those areas. A complete and sudden adjustment to new language and new laws cannot be made without serious strain on organizations always undermanned for the size of the task.

A still further crippling of the missionary force has been by the drawing away of large numbers of missionaries into military service. Some have been combatants, as in the case of the French; others have been chaplains or officers in labor contingents. Some have officered carrier corps. Medical missionaries have in many instances given either whole or part time to military service.

Building enterprises have been held up by the prohibitive cost of building materials. Missionaries have had to give an unusual amount of time to the raising of local products to serve as substitutes for foreign necessities of life unobtainable owing to shipping conditions. Government grants for education have either stood still or in many cases been decreased or withdrawn. Self-support has been made difficult in the native churches on account of economic conditions.

Cooperative efforts have been handicapped. For example, the General Missionary Conference of South Africa which should have met in 1916 has not met since 1912. Preoccupation with war interests, the financial stress, the impossibility of securing cooperation with German missionary forces, formerly a factor in the Conference, all have operated against such important cooperative enterprises.

Mohammedanism has undoubtedly suffered less and benefited more by the war than Christianity. Upon Christianity, the gospel of peace on earth, rests the burden of accounting to the native for the war among Christian nations. Mohammedan priests have been chaplains of pagan African battalions in the Sudan. Mohammedan soldiers have gained new prestige in many fields. The Christian propaganda centers in mission stations and schools, which have in many instances been closed or scattered during the war. The Mohammedan propaganda centers in the mobile trader who can quickly resume his travels on the caravan routes. Mohammedanism, broken as a political power, is perhaps more alive than ever as a religious power and is pressing southward to the very borders of civilized Africa.

LESSONS FOR THE RECONSTRUCTION

1. The African, not only in the conquered German colonies,



JOHANNESBURG MINE WORKERS—FOR GOD OR FOR THE DEVIL

but in all of Africa, must get a square deal. He has had his share in the sufferings of the war. He must share in the privileges of life, liberty and self-government which the war has bought. His present capacity to enjoy the full benefits of democracy is limited, but to the limits of his capacity he should benefit by the new conditions. There is something pathetic and one may hope prophetic in the fact of thousands of Africans, the hewers of wood and drawers of water of the world, the nation without a nationality, fighting for the cause of world democracy, or laboring that an equal number of white men might fight. It is a safe guess that the number of native Africans who have contributed to the Allied man-power will run well toward half a million. They have given their lives for the cause. Not only must the millions who have been freed from Germany's oppressive rule not be placed again under such control, but the League of Nations should see to it that throughout the continent the African secures equitable possession of land, self-government to the limit of his capacity and protection from exploitation by the white race. It must be secured also that governments shall give the freest opportunity and the most cordial cooperation to the missionary forces which are laboring for the uplift of the African. The Portuguese and French colonial governments have been and are antagonistic to missionary effort in some of the areas under their control.

We do not ask that African populations living in primitive tribal conditions, and still in the grip of fetishism shall be asked to decide by ballot what European nation, if any, they would choose



CHRISTIAN PREACHERS IN TRAINING AT UNION THEOLOGICAL COLLEGE, NATAL

to rule over them, nor that the conquered territories be handed over to the rule of native chiefs, but we do insist that in all territories there shall be recognition of native rights and provision for native development, not according to the standards that the economic or political interests of the rulers may make expedient, but according to the standard that shall satisfy the conscience of the Christian world. Whether this international responsibility shall be exercised through the international commission government proposed by the British labor party for all of Africa between the Sahara and the Zambesi is a question of practical politics; the maintenance of the principle is an obligation of Christian statesmanship.

2. The native church has shown itself in the trying circumstances of the war to have the faith and the staying qualities that prove its capacity for a large place in the reconstruction plans of the missionary enterprise. In German East Africa Christian communities, of British origin, passed through severe persecution without flinching. In Kamerun, where there was so much of suffering, the progress of the Church toward self-support was not stayed and its magnificent evangelistic enterprise continued unhindered. In Uganda the Church has seized eagerly upon the missionary opportunity that the war has opened of carrying the gospel to other

tribes. Everywhere the native Christian has made good. As a steadying influence in the overseas labor corps, in the Christian carrier corps, in East Africa, and as a medical unit in the same campaign the native Christian has won high praise. Unquestionably the native church is a steadying influence amidst the social turmoil in South Africa.

The inference is that much is to be hoped from the development of the native church into full self-support, self-control and self-propagation; and the greater also is the emphasis upon the necessity for the training of a strong native leadership in the pastorate, the teaching profession and the trades.

3. The end of the Great War is the psychological moment for the intensifying of the war against the great remaining atrocity in Africa, the liquor traffic. The liquor interests of South Africa have selected the most critical moment in the history of the South African native to launch a campaign to break down the prohibitive laws in the mining areas by opening canteens for the sale of Cape wines and beer to natives. No time will be lost by the trade in recovering lost ground in Nigeria and elsewhere on the west coast, where war conditions have temporarily suspended the importation of liquor. The war has proven more conclusively than ever that the traffic is a cancer in the life of nations. The moment of peace is the moment for the temperance forces of America to back the missionary forces in Africa in a great campaign for the abolition of the liquor traffic throughout the continent.

4. All that has been said puts new emphasis upon the necessity for co-ordinating the missionary forces on the field. Kikuyu has sounded the trumpet of advance in its declaration of purpose not to rest till all the societies in that area shall share one church and one ministry. The German societies must be welcomed back to their share in the common enterprise of the Church. Denominational lines must fade, national churches from abroad must take on more truly African character, there must be greater recognition of the essential oneness of all churches in Christ; there must be a re-survey and a more definite attempt than has yet been made to avoid overlapping in the more settled portions of the continent; there must be unity of effort in great social service and educational programs that the resources of the Kingdom may not be squandered and that the greatest opportunity Africa has ever presented may not be wasted.

Altogether the tasks that face the Church in Africa after the war are such as emphasize the duty of the American Church to keep Africa very much to the front in its prayers and its giving at this critical time.

The Church and the Industrial Situation*

BY THE REV CHARLES A. BROOKS, D. D., NEW YORK

Secretary of the American Baptist Home Mission Society

THERE is a striking and significant coincidence in the way the united missionary education program fits in with the recent rapid development of interest and importance of the situation as concerns the world's industrial workers.

The united home and foreign mission topic agreed upon a year ago, "Christianity and the World's Workers," recognizes the fact that the issues involved are not sectional or national but universal; that they are not remotely "foreign" or too inconveniently "home" to be interesting. This is a happy assurance that there is no real rivalry or competition or division of interest between "home" and "foreign" missions. Even more full of promise, is the recognition that the subject itself is missionary, inviting the challenge of adventure for God and humanity, the conflict of long established wrongs with divine truth and light and love and the dawning kingdom of Brotherhood and Peace.

The working men and women the world over, the common people whom God must love, according to Lincoln, have become intensely conscious of themselves as a class, and the necessities of the war have made them aware of the dependence of the world upon them and their co-operation. They have alarmed the more conservative elements by their insistence upon immediate satisfaction of their claims, reasonable or unreasonable. The highest wages ever paid have not proven sufficient to keep many groups of labor active and productive even though any slacking of their effort imperiled the cause of world freedom in which they had as much at stake as any one. Then the debacle in Russia, the Socialist opposition to the program of America in the war and the proven disloyalty of the I. W. W. has roused bitter resentment and deep suspicion in the minds of conservative people that the class struggle is brutally and blindly selfish, and is a menace which must be put down at all costs.

But these facts do not tell the whole story nor do they finally dispose of the matter. We are not to be done with this struggle until the moral leadership of the world courageously finds the way to permanent and just industrial peace.

America in 1800 was largely a rural nation. In that day eighty-eight per cent of the people lived in the country and cultivated the soil. Today only twenty-four per cent are farmers. There are seventeen great cities, each of which is larger than any one of our ten smallest states. In 1910, 13 cities had an aggregate population

*This article was written before the Armistice was signed.—EDITOR.

of 17,000,000 and employed in great industrial concerns more than 2,500,000 workers. The annual output of those concerns according to the government report was valued at \$7,500,000,000. The mining and lumbering industries, with transportation, represent vast investments of capital and employ many thousands who live under conditions far less favorable to the general welfare than many of the cities and larger towns offer. The entrance on a large scale of women into industry and the great army of the foreign born present their own peculiar problems. The presence of children in the struggle for daily bread is a dark blot upon our civilization. Professor Fairchild of Yale well reminds us that our knowledge of how to produce satisfactory social conditions has not kept pace with our knowledge of how to produce wealth.

When the war began, America underwent very radical industrial changes. The future significance of many of these changes and the establishment of many precedents, only an inspired prophet would attempt to foretell.

The tremendous industrial expansion which followed the unprecedented demand for war materials has revolutionized many communities and created outright many more. The Government established numerous centers under the Ordnance Bureau of the War Department for the production of chemicals, the loading of shells, etc. with populations varying from 1,000 to 25,000; built the houses and schools, the sanitary equipment and established a City Manager form of government. Old established industrial centers such as Newark, N. J., Bridgeport, Conn., Akron and Youngstown, Ohio, Bethlehem, Pa., Camden, N. J., Chester, Pa., etc., experienced an almost inconceivable growth in population. The Delaware River Basin has become one of the busiest industrial areas of its extent on the globe. It is a conservative estimate that over 90,000 new population, including many foreigners and negroes, moved into the region. It is impossible even to estimate with any fair degree of accuracy how many people have been affected by these new conditions the country over. Some of these industries very naturally have now experienced a reaction but many others are not so much affected. Shipbuilding must go on for many years, the great chemical expansion begun under the pressure of the war will not be allowed to lapse. Many of these communities will have a great industrial future.

The migration of negroes from the Southern States to Northern industrial centers has in it great possibilities for good or ill. The railroads have been pioneers in importing negro labor to replace the returned immigrants called home to take their part in the war. Not less than 750,000 negroes have crossed the Mason and Dixon line to find a place in our Northern cities. Perhaps no single section has felt this more than Ohio, Indiana and Michigan.

A recent survey conducted under the auspices of the Home Missions Council indicates conservatively that 130,000 new negro population has settled in these States. They naturally are obliged to live in the most undesirable quarters. They have been met by a hostile attitude on the part of many workers. The fearful outbreak in East St. Louis is an indication of the social and industrial upheaval, fortunately less serious in other sections than on the border. The higher wages and generally better conditions than most enjoyed in the South makes it apparent that in all probability these people will remain permanent residents in the North. These recent developments add a new importance and urgency to the industrial situation.

THE RESPONSIBILITY OF THE CHURCH

No argument is needed to prove that the Christian Church in America is still too much of a negligible factor in the industrial world. It has little influence upon the masses of workmen and is either openly denounced or completely ignored. It is generally suspected of being partisan in its attitude and of representing the conservative element of society.

Without attempting any discussion of this very important problem may I suggest some ways in which the Church should reclaim her rightful leadership and influence.

1. *The leaders of Christian thought and activity, pastors, laymen, secretaries and editors must recognize the existence of a crucial opportunity in the period of reconstruction.* It will not do to fall back upon our own formulas, strafe the Socialists, the Industrial Workers of the World and the Bolsheviki and take an attitude of hostility toward the labor leaders who in many instances have merited criticism. We must give ourselves to an earnest and open minded study of the issues involved and have an intelligent grasp of the situation. To-day Socialism seems to offer many earnest men the only medium of expression or outlet of their social passion. But there are thousands of men equally earnest and devoted to the cause of human welfare who cannot accept the doctrine of Socialism, and yet must line up with some constructive force which will not compromise with injustice nor tolerate human exploitation. The Christian Church can have these men and women any time she makes it evident that she stands foursquare and uncompromisingly for the supremacy of human rights in the name of her Lord. If the Church cannot lead these socially minded men and women, she will be thrust to one side, for God is marching on.

2. *The Church must show its spiritual vitality and loyalty to the Spirit and mind of Christ by its passion for human welfare.* Only a spiritually dead church can be indifferent to human need or

suffering. The great spiritual awakenings of the Church have been followed by great reforms. The revival which awoke England under the ministry of Wesley and Whitefield aroused England to realize the social wrongs of that day.

The Sunday schools established by Robert Raikes of Gloucester were the beginnings of a popular education. By writings and by her own personal example Hannah More drew the sympathy of England to the poverty and crime of the agricultural laborer. The passionate impulse of human sympathy with the wronged and afflicted raised hospitals, endowed charities, built churches, sent missionaries to the heathen, supported Burke in his plea for the Hindu and Clarkson and Wilberforce in their crusade against the iniquity of the slave trade. John Howard drew his inspiration for prison reform from the same fountain head of spiritual powers newly opened for the healing of the nations.

There can be no such thing as devotion to Jesus Christ which does not carry with it love for men, especially for the folk who need it most. In fact our Lord said that the only assurance of our devotion He would accept as valid is what we do for those whom He loves.

3. *The Church must democratize its service and its fellowship.* The Church was meant to be a kind of working model of the Kingdom of God, an ideal society. There can be no such thing as a class consciousness in a truly Christian Church. A "labor" church is as much an anomaly as a "capitalist" church. When Phillips Brooks was to preach before Queen Victoria, some of his English friends were anxious that he should appreciate the distinguished honor and rather broadly hinted this and asked what sermon he had chosen to preach. This great Christian replied, "I have but one sermon." When asked to address a working man's meeting in Faneuil Hall he replied, "I don't know how to talk to working men." They were *just men* to him and he had the same message for them as for the men and women of the Back Bay. The working men liked him the better for it and it was while serving as their chosen arbitrator to settle a street car strike in Boston that he contracted the cold which later caused his death.

Before Democracy was ever written into the constitution of any nation it was written into the constitution of the universe. Democracy is the Christian valuation of human personality. Democracy should begin in the House of God.

A pastor in a Western city one day, as we were planning some community service for an unchurched section of the city, told me of a neighboring pastor who said when he had sought to interest him in the project: "I am on a still hunt for substantial people." That undemocratic and essentially un-Christian attitude has alienated many working people, and has actually turned many of these

same "substantial people" from its doors. The Church can have the people any time it really wants them. But to want them, really and truly and deeply want them, is a spiritual achievement of a very high order.

4—*The Church must proclaim with unmistakable clearness and unwavering emphasis the stewardship of wealth and social position.* The recent book by David McConaughy, "Money, the Acid Test," rightly makes stewardship include not only the giving of money, but the conscious and recognized obligation to society for the possession and use of every thing we possess. If we had been faithful a half a century ago in proclaiming the broad conception of stewardship we would have avoided many tragic mistakes and saved many wasted lives. This inability to recognize the application of Christian principles to business has been the root of untold injury to the cause of Christ. Whenever the Church will consider unsocial and dishonest stewardship as a ground for discipline and a basis for disfellowship it will have done much to regain the confidence of the man in the shop and the mine.

But in the light of the late crusade against world oppression and injustice, against exploitation and disregard of human rights, we have found our souls, we trust, and are ready to dare all things, make any sacrifice, endure any hardship in order that our dream of brotherhood and redemption may be realized. It is this new temper of soul which should enable the Church to rise up and attempt the impossible.

A NEW MISSIONARY PROGRAM

This attitude and spirit for which we have been pleading must of necessity be reflected in the missionary program of the churches.

1—*There must be effective co-operative planning and execution.* That was at once apparent in the new industrial centers developed under pressure of the war. It was this conviction that led to the organization of The Joint Committee of Sixteen to represent the War Time Commission of the Churches and the Home Missions Council. This Committee adopted a tentative budget, for the first year, of approximately \$900,000, and plans to establish Community churches with an adequate staff of workers in the new permanent communities and is enlisting the support of the various Home Mission Boards to strengthen already existing churches in the older established communities which have been called upon to meet the emergency of this industrial expansion.

This spirit is finely illustrated in the organization of "The Calumet Church and Missionary Federation," which is really a missionary planning Board to study and provide for the needs of that rapidly developing industrial region contiguous to Chicago on the East. Christian unity to be of any value must be wrought

out as the unity of allied military action has been wroughtardhu out in France, under the pressure of a great common peril and challenge which makes the recognition of a common cause absolutely essential to victory. The great masses of laboring men and women, the people of the great congested areas in our cities, neither know nor care about our historic or theological differences. What they will understand readily is incarnate love and friendliness which reveals and interprets the Saviour.

2—*Our missionary program must be a comprehensive community program* projected not upon the basis of theories, but on the ground of meeting the needs of the community.

During the frightful suffering endured by the poor in New York City in the winter of 1917 to 1918 the churches endeavored to keep the buildings warmed and opened to the community. The children came from school and the mothers and babies from the tenements, to seek refuge. One of the missionary organizations, when the coal for the churches was exhausted, appealed in vain for more. Finally the head woman worker went in person to present the urgency of the situation. She at once met with the sharp reply that they were not furnishing coal for churches. Then pleading for two minutes' time she told the story of the heroic service they had been doing to meet the emergency. Before she had finished the coal administrator called on the telephone to a supply yard and the missionary heard one end of the conversation and her imagination supplied the other. "Send some coal to the Second Avenue Baptist church. Yes I know we are not supplying any coal to churches, *but this isn't a church.* They call it a church, but it isn't a church, it's a place where they take care of children and women with babies. Send them some coal."

The missionary program which is to minister to the community where congestion and poverty abound, where life is barren of beauty and warmth, must provide for the whole life of the whole community. The foreign mission program has long ago recognized that obligation, but some way our conventional religious activities have not made room for a building which shall be a community center, with a day nursery, a dispensary, a laundry, recreational and educational equipment. But we see it now, and the great Home Mission Boards will never be content to confine their ministry to a program that calls for a twice a week opening of a meeting house.

There can be no substitute for personal religious experience. What we plead for is what John the Baptist came for, a preparation for the Lord, a prepared way, with rough places smoother, the crooked straightened, the low places filled up and the high places leveled, that the glory of the Lord may be revealed and all flesh see it together.

BEST METHODS



EDITED BY MRS. E. C. CRONK, NEW YORK CITY

Working By Proxy

METHODS OF HELPING OTHERS DO THEIR WORK

Is it true that no one can do another's work? Perhaps so, but equally true is it that every one can help some one else to do his work better. Some of the most effective workers in the world to-day are effective because of the people who are helping them, while the greatest things accomplished by men and women are not always the things they actually do themselves but the things they make it possible for others to do.

WILLIAM CAREY did a work which reached to the ends of the earth. A widow unknown to fame in whose home he began his work helped to make possible a work which she could have in no wise done herself.

A woman who never set foot in Africa made possible much of the work done by David Livingstone by handing him a cash gift as he was going out to his work. With this gift Livingstone employed the native man who cared for him in many ways, who conserved the strength of his master by attending to details of his work, and, who actually saved the life of that greatest of all missionaries to the dark continent, in an encounter with a lion.

We are inclined to most extravagant economy in withholding the equipment which would make the work of missionaries and missionary leaders really effective.

Extravagance garbed in the guise of economy is it which bids a missionary secretary save on clerical help to the exhaustion of his own vitality, while truest economy is found in the expenditure of sufficient amounts to

conserve valuable strength and multiply efficiency.

The American women who gave Dr. Ida Scudder an automobile literally made the strength of that splendid worker in India as the strength of ten, for doctor plus an automobile can cover as much ground and see as many patients as ten doctors minus an automobile.

A missionary who has been in service for thirty-two years recently wrote to a friend: "It would be so easy for some one to make possible a longer period of efficiency for the *older* missionaries by a little thoughtful provision for aids in our work. We go through our first and second and perhaps our third decades with enthusiasm and energy, struggling with the ever unsolvable problem of making two very inelastic ends meet to cover the needs of the family. We do it cheerfully and get so used to it that stretching one dollar to the purchasing power of five, and making something out of nothing, grow to be in time almost second nature.

"But when we start in on our fourth decade we face a very difficult situation. By virtue of our thirty or

more years' residence and work in our adopted land we are at last really in a position to do many things we have longed to do. Now we meet evidences of a love and confidence, gained only by long years of residence and work. Now come requests to take charge of many important activities and, after working for all these years to reach this vantage ground, we have to fail to make the most of it, because of physical limitations. If an adequate means of traveling about the large city in which our work may lie were provided, we might be able to do some of these things we have longed to do and now have the opportunity of doing. If we could have enough help in our homes, so that the entertaining which is at once a great privilege and a great drain on the strength of the senior missionaries, might be less of a drain and more of a privilege, we could have strength released for the outside work that calls so insistently. Even if he is able to get along without it in his younger days, a missionary after his third furlough should have some kind of conveyance for his own use, or else a fund to enable him to use more freely the public motor cars when such are available. To his former salary should be added enough to enable him to live and entertain the many guests who come to his door, without the straining economy which exhausts him.

Here for instance is the wife of a missionary. She is over sixty but is in good health and goes about four miles to her work. She takes two lines of cars and walks five blocks each way, occupying about an hour in making the trip. She returns home exhausted. If she had been able to go in an automobile she could have made the trip in less than fifteen minutes and been rested instead of wearied by it. Why does she not live near her work? Because her husband's classes must be considered first and their home is convenient to these."

Many people have given thought to increasing the efficiency of the young missionary, but here is suggested a great opportunity of prolonging the efficiency of workers, already trained and acclimated, who have a hold on the work and a position of influence not to be had by any new comers to the field, no matter how gifted and energetic they may be.

UNLISTED IN WHO'S WHO

Yet they have made some great work possible.

During the days of the war it seemed that a missionary secretary, who was doing exceptionally fine work in rural communities for the Federal Council of Churches, would have to give it all up because his wife's strength was not sufficient to meet the demands made by the care of the home and the children, with no servant to be had on any terms. A bright young schoolgirl saw the situation and proposed that she would come in for several hours every day to cook or to wash dishes or to clean house or nurse as the need was. Some of her schoolmates made horrified ejaculation: "Surely you are not going out to help to do house-work!" "Oh, no," said she. "I'm going out to help the Federal Council of Churches carry out a program for a great work in rural communities."

In the Centenary Campaign of the Methodist Church a man was needed to do a fine piece of organizing work in looking after the allocation of five thousand minute men to speak in different churches. A New York pastor was found who was peculiarly fitted for the task, but there seemed no way to secure his release from the heavy pastoral work which demanded all of his time, until a young layman said, "Now I cannot manage as big a proposition as this area proposition with the assignment of speakers and all it involves, but I can organize the executive work of this congregation so as to release a large part of the pastor's time on six days

of the week. Whereupon he applied himself to the task of having the members of the congregation take care of many of the week day activities which had previously been attended to by the pastor. New-comers, and new members were called on, the sick were visited, and a splendid system of work was set in motion which made it possible for the pastor to give his time largely through the week to the big piece of work for the Centenary. This was the main objective, but a valuable by-product was the increased activity of the membership of the congregation in the work of the church.

There is a woman whose name has never appeared in a list of missionary workers, but who is doing a great work by proxy. She does not speak at meetings nor is she known to executive councils, but she slips quietly into the home of a prominent and busy missionary leader who is eminently fitted to both of these tasks, and takes charge of her darning basket, thereby releasing much of her gifted friend's valuable time for service which she alone can give. Another woman who was doing a fine piece of public work in addition to her own housekeeping was enabled to continue it without interruption because a practical friend said, "I cannot do the speaking you are doing, but if you will keep right at it, I'll attend to your canning and preserving this summer."

A business man proposed to assume the salary of one of the great missionary leaders of this country, making it possible for this most convincing speaker to go all over the country giving his message. He has stirred the hearts of men everywhere and secured multiplied thousands for missions and many missionaries for the field. The business man could not have done the work, but he made it possible for another man to do it.

In the year 1884 a Bible class teacher put his hand on the arm of a young Sunday-school superintendent. "I'm glad to see you are a

delegate to the International Sunday School Association. Of course you are going." "I'm a delegate, but I'm not going," was the answer. A bit of questioning brought the information that he was not going because he did not have money to pay his expenses. Then the Bible class teacher said, "Now see here, I believe in you and what you're going to do in the Sunday-school, and I'm going to see that you go to that convention."

The young man went, and there his eyes were opened to the possibilities of the Sunday-school, and he has given his life to the realization of these possibilities.

The Bible school teacher had only a local influence through his own work, but when he found Marion Lawrance and gave him the \$20.00 which paid his expenses to his first Sunday School Convention, he set in motion the greatest influence of his life.

He little dreamed that he was helping the future General Secretary of the International Sunday School Association to find his work and to do it in a way that has for years made him the outstanding Sunday-school leader of the world.

In like manner some one saw the possibilities in a young law student, and made arrangements for W. C. Pearce to go to his first Sunday-school convention, which was a great influence in directing his exceptional ability in dealing with men in the channels of Christian and Sunday-school work.

DANGERS OF SELF-CENTERED SERVICE

At a summer conference some one spoke of the magnetic personality and the outstanding success of one of the leaders.

"Yes," said a thoughtful man quietly, "I have noticed his success and have noted that it has been attained at the sacrifice of other men's success. He seems to have had no thought beyond his own

classes. He has kept the members of them beyond the hour, and knocked the heart out of the work of the man who followed him. He has featured his own work, but has done nothing in a big cooperative way to help others do theirs."

To constantly have a thought for the success of others; to make it possible for some one who is about to fail to succeed; to help some one who is doing good work to do better work; to lead into the work some one who has been on the outside: here is broader opportunity than unconsidering, self-centered achievement of one's own task alone.

HER GOING AWAY HAT

Modes and Methods in Missionary Millinery

The members of the missionary society wanted their pastor's wife to go to the summer conference, but the financing of the trip was the thing that clouded their brow.

She was a fine missionary leader, but for years she had been giving freely out of her store with no chance for training or for stimulating association with other leaders and teachers. The summer conference with its rich program of methods and study would be just the thing for her, but where was the money to come from, and just how was it to be presented to her?

Then began much whispered discussion and many mysterious references. Whenever "the hat" was mentioned, people smiled a little knowing smile and stock in millinery straightway became popular.

At the close of the next meeting of the society a delivery boy appeared at the psychological moment with a huge hatbox addressed to the pastor's wife, who was asked to come forward to receive it. When the box was opened a straw hat, product of a five and ten cent store, was lifted out. Interest centered not in the shape but in the most startling trimming, eloquently suggestive of St. Patrick. Greenbacks were gracefully

rossetted and looped, artistically draped, and gaily streamered.

The hat was presented as a "going away hat" for the summer conference trip and the application thereof was evident. The committee testified that they had no difficulty in securing the gifts and that practically everyone to whom they mentioned it immediately wanted to have part in the plan.

Here lies a suggestion for sending delegates from various organizations. A bright little rhyme to accompany the presentation adds to the occasion.

ONE WOMAN'S INFLUENCE

The day was done, and a woman tired and weary signed her name to the last note to be written as the clock struck twelve. "Another day gone and what have I done?" she said.

She read over the two notes:

"Dear Miss Blank: There comes to me so constantly the feeling that the nurses in our hospitals are so over-worked and that they have so little relaxation from their constant association with a world of sickness and suffering that I just long to snatch them away from it all for a little while into an entirely different atmosphere which would put a new song in their weary hearts and a new spring in their tired steps. I have engaged two seats for all the orchestra concerts this season which I want to place at your disposal, as you are in charge of the nurses. I cannot do the work they are doing but perhaps this strain of music in their lives will help them to do it better."

She sealed this and then glanced over the other note.

"Dear Pastor: I am sending you a line to let you know that a little bird flew past and whispered to me that my pastor and my pastor's wife were tired and needed a rest. This same little bird flew on up to Poland Springs and engaged a room for you for a month on the very spot you said you would choose of all spots for a vacation, and tells me that the bills are all paid in advance. It was a blue bird, by the way, and I am sure if you follow its leading you will find happiness and new strength."

Before she went to sleep, her thoughts traveled back over the busy hours of the day. No great task had

been done. She had attended a meeting of the Orphan's Home Board and had succeeded in getting an assistant for the superintendent. She had gone by the hospital to make sure of the delivery of the victrola and the records the nurse had told her would be such a wonderful help. She had lost time there because one of the young doctors looked so tired and worn she had stolen him away for a little ride in her automobile.

Then she had mailed to a missionary friend in Japan a number of dainty little dresses which her own little daughter had outgrown, and had sent with them a batch of late magazines. In the evening she had given a birthday party for one of the deaconesses at the mother house. For years it had been her custom to be hostess for the birthdays of the sisters, most of whom were far away from their families. Then she had finished up with the dressmaker who was working on a dress for her friend. She thought of this friend as she went to bed, and prayed that God would speak through her His messages as she traveled through the land addressing important meetings. Several years ago she had proposed that she would become "Lady of the Wardrobe" to do her friend's shopping and look after all the time-consuming details, so that her full time might be released for missionary service.

She slipped out of bed to write yet another note to assure this friend of hers that she was following her schedule with prayer. Then she went to sleep, little dreaming of what she had done that day.

* * * *

In the dim light of a hospital room a doctor and a nurse sat by a patient's bed.

"We lose," whispered the doctor to the nurse, as he admitted the hopelessness of the long, hard fight by a sigh and sat down dejectedly by the patient's bed.

No relaxing was evident in the nurse's face. The lines about her

lips tightened, her eyes flashed the spirit of the conqueror. By sheer force of her will she seemed to hold her patient back from the out-reaching arms of death. In defiance of the doctor's sigh she continued her ministrations, not submissively but combatively, until, as the hours of the night broke before the coming of the dawn, the doctor whispered exultingly: "You win!"

As the patient breathed evenly and regularly he said, "I marvel at your endurance and your unconquerable spirit. You simply held this man back from death to-night, after I gave up."

The eyes of the nurse became dreamy. "I would have given up too if it had not been for the concert. I was completely exhausted last night but to-day some one sent me a ticket for the concert. It was wonderful and it put new life and spirit into my work. I just could not give up with that music in my heart."

* * * *

A pastor came back to his work after a month's vacation with a new light in his eye and a new energy in his planning. Throughout the parish it was evident. New members were enrolled, and far reaching plans were projected. The church officials were full of joy. Now he seemed to be getting a masterful grip on the situation. He had been very tired and his vacation had made a new man of him. A woman who could not do a pastor's work had made it possible for a pastor to do his work more efficiently.

* * * *

At an orphan's home a superintendent was carrying out her dream of years to give more time to some of the things she counted most vital, but which had been impossible for lack of assistance. Now, with her new assistant, had come new hope and new courage and dreams come true. With grateful heart her thoughts turned to the woman who had made this possible. "If there is any success in my work just about half of the

reward is hers, because her hearty support and understanding sympathy have made my work possible.

* * * *

A nurse rolled a victrola into the ward on Sunday morning. As the soft strains of "Rock of Ages Cleft for Me" came to each ear the drawn faces in the beds relaxed and an air of peace pervaded the room. Then followed others of the old hymns, bringing blessing and assurance to those who listened. From room to room the victrola was taken and in each it gave its message and accomplished its work. "It is one of my first and one of my last aids," said the nurse. "It has helped many back to health and has comforted some in the valley of the shadow. This dear, dear friend of mine little knows how many hearts she has reached through her gift nor how much easier she has made my work."

* * * *

A young doctor met his patients with a fresh breath of air in his lungs and a new light in his eye, just because of a little spin around the beautiful driveway of the park.

* * * *

Over in Japan a woman unpacked little dresses while a deep wave of thanksgiving swept her heart. She hugged her little daughter impulsively. "This means, precious, not only that you can have these lovely dresses, but that mother can go right on with the kindergarten work instead of having to stop to sew as she had planned. And these magazines! We must begin right away to divide them up among all the missionaries who are so hungry for a sight of them. They will bring joy all along the line. I wonder if that friend across the ocean knows that she makes it possible for me to do many things that could never have been done but for her?"

* * * *

A deaconess had gone to her work with a new glow about her heart. It made such a difference to know that some one actually remembered

a birthday and cared to celebrate it. The few hours of happy relaxation had bound all of the guests closer together and put a clearer note of fellowship and joy in their work. "Bless her," whispered one, "she just seems to live to help other people to live up to their best and to do their work."

* * * *

A missionary secretary faced an invitation to address a great gathering. "No more this year," she said as she glanced at her suitcase, "I must go home for rest and repairs." Then there came a letter written at midnight.

"I am following you with my prayers as you speak. Then, my dear, I am worldly-minded enough to follow you with the new dress you had fitted several weeks ago. Never get it into your head that the Lord can speak better through a woman who is carelessly dressed than through one who is hooked up straight with no buttons dangling. I know how little time you have to give to details, and I count it a real privilege to relieve you of as much care of your wardrobe as possible; and while I cannot address the audiences you can, yet I hope you can get in more meetings than you could if you had to be bothered with this shopping."

At a meeting next day four young people decided to give their lives to missionary service and a gift of five thousand dollars was secured for the work.

"These are *her* trophies," said the speaker to herself, "for I could not have accepted this invitation nor a host of others if she had not taken on her shoulders so many details of shopping and planning for me."

* * * *

The day was done. A woman tired and weary fell asleep. What had she done? No newspaper recorded any great achievement with flaring headlines. No audience thronged around her in appreciation, yet she had made possible work which reached the ends of the earth.

The Woman's Foreign Mission Bulletin

Edited by MRS WM. H. FARMER, Montclair, N. J.

Representative of the Federation of Woman's Foreign Mission Boards

CHRISTIAN LITERATURE IN MISSION FIELDS

A Letter to the Woman's Foreign Mission Boards

ONCE more the Committee on Christian Literature for Women and Children in Mission Fields desires to lay before you its pressing need of funds to carry on its work.

This Committee is one of the Standing Committees of the Federation of Women's Boards. Its report for 1918 is included in the annual report of the Federation, which may be secured from Miss M. H. Leavis, West Medford, Mass.

As a Committee, we have become responsible in 1919 for several important pieces of work, but find ourselves, at this date, with less than \$500 in our treasury.

May we ask that you will, at the earliest opportunity, bring to your Executive Committees these requests, and urge an immediate and generous support of this appealing and ever-growing branch of foreign missionary work?

1. The Committee has promised \$500 annually for the publishing expenses of "Happy Childhood," the only Christian magazine for Chinese children. Through the generous and self-sacrificing efforts of Mrs. Donald MacGillivray, of Shanghai, the Committee is able to place this little illustrated magazine in the hands of about four thousand of the children of China, at the nominal cost of twenty-five cents gold per year. But there are millions of children who have no "Happy Childhood," and we beg for funds to lengthen the list of those who shall be gladdened by this messenger from Christ's people.

2. The story of the new alphabet for China, endorsed by the Govern-

ment and urged upon all Christian teachers throughout the land, reads like a romance. By this method thirty-nine characters are made to do the work of the 5,000 or 6,000 which the most limited reading and writing of Chinese has heretofore required. With the possibilities bound up in this new system, when the seven hundred thousand Christians shall each say to his neighbor, "Know the Lord through the printed page," it is manifestly of the greatest importance that books shall be prepared for women and young people which shall give them pure Christian ideals.

The Chinese Christian Literature Council, of which Miss Laura M. White is a member, has asked the Woman's Committee to provide \$1000 gold for this great new enterprise. The Committee has guaranteed this sum.

3. In Japan a new weekly newspaper for women has just been started under the auspices of the Christian Literature Society of Japan. Miss Bosanquet (Bo-zan-kay) in charge of this department says:

"We shall be very glad if friends will help us to make the 'Ai No Hikari' (Light of Love) known and get it into the factories and workshops. It will also be found suitable for home use, for mothers' meetings and for farmer and fisher people."

The Committee has assumed \$300 as its yearly gift for this much-needed new paper. Ten dollars will place it for a year in the hands of one thousand Japanese women, who perhaps have never had a glimpse of such a life as Mary Slessor's, the

story of whose girlhood begins in the initial number, February, 1919.

A new magazine for English speaking students in India has been already guaranteed under the supervision of Miss Flora Robinson and her sister Ruth of Isabella Thoburn College, Lucknow. We have the first \$500 for this. A second will be needed before January 1, 1920.

Other smaller undertakings, all beneficial and all greatly needed, make a budget of approximately \$3,000 to be financed during 1919. This is a very conservative estimate, really only a drop in the bucket needed to assuage the thirst of the new Christians in our mission fields.

We ask therefore that you will respond as soon as possible with a substantial appropriation from your Board for these most appealing objects, and that you will also try to secure immediate gifts from interested friends, women's clubs, interdenominational groups and summer conferences.

Surely we cannot fail in this bit of world rebuilding, nor refuse to share our riches of books and magazines with the newly awakened women and young people of lands brought near us by a world-war.

Please make checks payable to L. V. North, Treasurer, Bradford Academy, Bradford, Mass.

Christian Literature leaflets and programs may be obtained from Miss M. H. Leavis, West Medford, Mass., for ten cents in stamps.

Yours in Christian service,

ALICE M. KYLE, *Chairman.*

L. V. NORTH, *Treasurer.*

MRS. HENRY W. PEABODY,

*Central Committee on United Study
of Foreign Missions.*

THE NEXT STEP

By CORNELIUS H. PATTON, D. D.,
Boston, Mass.

Four considerations point to the expansion of the literature movement as the next step in missionary strategy.

1. The world is awake and eager

to learn the lessons of the war. A dozen new democracies have sprung into existence over night. The new peoples eager for popular government, as a rule, are ill prepared for its exercise. A vast responsibility rests upon missionary boards in the matter of education in democracy, especially as to the Christian basis for democracy. One of the tasks is the preparation of the 400,000,000 Chinese for self rule. There is an urgent call for books and treatises emanating from America which shall deal with this problem in a popular yet fundamental way.

2. Along with the new political and economic aspirations, there has come a heart hunger to the nations. Their time honored institutions are failing to meet their deeper needs. Their religions have not stood the test of modern conditions. In many lands, notably in China, we see a reaching out for the secret of vital Christianity. Multitudes who have never attended a mission chapel are in a mood to read a well written book in which the essential truths of our religion are set forth.

3. Synchronizing with this new situation is a rapid increase in the reading public. Not in vain have the mission schools throughout the world been pouring out their thousands of graduates year by year. In countries like Japan, the government has seen to it that the people generally have been taught to read. In India not less than a million new literates are being produced by government and mission schools every year. Are we to create a thirst for knowledge and then not supply the means for its satisfaction? A particularly encouraging sign in the Far East is the growing literacy of women. There are many opportunities now to reach the mothers in the homes by means of books, magazines, and leaflets. Where this is impossible, Bible women and teachers can read good literature to eager groups of listeners in the bazaar, the harem, and the home.

4. Back of all these conditions is the ineradicable respect of the Oriental for a book. In lands like China, Arabia, and Turkey, a book is an almost sacred object. The common people have a respect for the printed page which finds no parallel in the western world. The mere fact that a statement is made in printed form carries great weight with the Oriental mind.

It is the consensus of the best missionary opinion that the pushing of our literature department is a matter of the utmost urgency. The situation will brook no delay. We are much farther behind in this line of effort than in any other. In fact every other department, most of all evangelism, is being held back for lack of adequate literature.

It is also a matter of common consent that by far the larger part of our Christian literature should be produced on the cooperative basis. There will always be a demand for denominational and board publications, but it is safe to say that fully three-quarters of the literary output may be produced more economically and effectively through union agencies.

Fortunately during the years of the war the Boards have been organizing union literature committees in Japan, Korea, China, Moslem Lands, and Latin America. The union organization exists ready to our hand. In all these areas careful surveys have been made so that we are in possession of data as a basis for policies covering the whole range of literature. In the surveys special attention has been paid to the reaching of the women and the children through attractive picture books, story leaflets, magazines, and treatises on domestic economy and the care of children, as well as by means of works dealing with the devotional life and the building of character.

May I express the satisfaction felt by many who are interested in this line of effort over the enterprise and promptness of the Women's Boards

in the matter of meeting this new demand. That attractive little magazine for the children of China entitled "Happy Childhood," which has come into being under the stimulus of the Committee on Literature of the Federation of Woman's Boards, is a happy augury of similar ventures to be made in behalf of other Lands. It is proposed now that the Woman's Boards shall help in the publication of a weekly newspaper for the women of Japan. One of the most encouraging events is the agreement of the Woman's Literature Committee to raise \$1000 to cover the item in the Literature budget for women and children drawn up by the Literature Council of China.

Through such ventures as these it is demonstrated that we are working along right lines in this effort. May I urge that the Woman's Boards should consider most earnestly increasing their appropriations in order to meet the above responsibilities and that we may take advantage of the unprecedented opportunity of our times?

In my opinion this is clearly the next step for us to take.

HELPING THE CHILDREN

An Address by

MRS. DONALD MACGILLIVRAY, Shanghai, China

Train up a child in the way he should go and when he is old he will not depart from it.

And Jesus called a little child unto him and set him in the midst of them.

In non-Christian lands the value and importance of the child has not yet been grasped. I fear that even in our missionary work we have not put the child in the midst. And yet if we are to capture these lands for the King of kings, we must have the children. Judging by the wealth of literature published in America for children and young people, the child specialists must consider it a very important part of the child's life. At Christmas time in Toronto I was struck as never before by the wealth

of literature prepared for children. Several times I stood outside the shop windows and gazed, then went inside and gazed, and handled the beautiful, attractive literature for our children. Books for the tiny tots, books for young boys and girls, books for the young people, who,

Standing with reluctant feet,
Where the brook and river meet,

need no such guiding, books of poetry, adventure, and travel. Authors, artists, and publishers all seem to combine to make the path of literature a flowery one for our children, and rightly it should be so. But as I gazed and handled, I felt somewhat like the Psalmist, "My heart was hot within me; while I was musing the fire kindled," and I thought of China and her millions of children, of India and Africa, and of the poor, pitiful, little efforts we have made to supply the needs of childhood in these lands. We have been thinking of the man and forgetting *the father of the man*. We have not put the child in the midst. Literature for men is important, for women even more so, for children most important.

We talk much of making the world safe for democracy, whatever that phrase may mean. The boy of today will be the man in ten or fifteen years' time; the girl of today will be the mother in ten or fifteen years' time. It is a difficult task to alter the finished product, especially when that finished product is a man.

Why is it the doors are open in China and other non-Christian lands? There are doubtless many reasons, but one obvious reason is that these lands are now dotted over with graduates from our mission schools, who are leaders of public opinion. If we had paid still more attention to the child and his needs in the past, perhaps there would have been no need to have discussed how to promote internationalism.

We hear of the value of the Bible and Christian literature in our work. Let us see that every child in non-Christian lands possess a copy of

the New Testament at least. Let us prepare and distribute books teaching the child truth, love, kindness and good-will. Then the world of the future will be safe for democracy. We were told yesterday that a translator occupied a throne of power. I fear we have not been very quick to occupy those thrones.

For the Chinese child under ten years of age, we have almost no special literature prepared and published by the Christian Church.

We have also sadly neglected the boy of teen age, with his many desires waiting to be guided and inspired.

Before leaving China I obtained the following figures from the China Continuation Committee. (You know, in China the "C. C. C." is the authority. We expect them to know everything and to tell us the truth, especially in statistics.) In China we have one hundred millions of children under ten years of age, and another one hundred million under twenty years of age. I have heard it stated that the population of China doubles itself in eighty years. Here then is the real yellow peril if one exists.

Does it stagger us? It should not. The Good Shepherd said, "Feed My lambs." He also said, " whatsoever ye shall ask the Father in My name He will give it to you." Surely, that promise is equal to any task.

It is estimated we have 60,000 girls in our mission schools in China, also a large number of girls in the Government schools, and a still larger number of boys in mission and non-mission schools. We have also 500,000 children under religious instruction every Sunday in China. I have heard many teachers in China bemoan the fact that the young people are not acquiring the reading habit. Why? Because they have so little suitable reading matter. We have thought much, and rightly so, of establishing mission schools for the children, but we have not thought enough of the desires and longings

that are being born in the child's mind as he or she passes through the schools.

Thanks to the Committee on Christian Literature for Women and Children, we have a children's magazine in China. It had its birth during the war, but has nevertheless reached a subscription list of 4,000 copies per month. When we think of the number of children in China, we feel like exclaiming, "What is that among so many?" We believe, however, that each magazine has large audiences. It goes into all denominations, to all parts of China; also it finds its way into Burma, the Malay States, and to Chinese in Canada and America. Let me quote from one or two letters from missionaries. From Kiangyin: "I find it a valuable paper for the young people"; from Manchuria, "We all enjoy the magazine immensely, it supplies a long-felt want. All of us who work among the children are specially grateful"; from Shanghai, "Not only to scholars in day and Sunday school does it come as a delight and a much-coveted possession, but also to the pastors and teachers and church members—all love the paper."

Reading broadens the outlook, enlists the sympathy of the Eastern child, as it does that of our own children.

We also have a competition page in our magazine, in which the children take great delight. A Band of Kindness pledge has also proved very popular, and many hundreds of Chinese children have signed this pledge from all over China. Letters to the editor from the children are often received, showing the real interest the children take. I need hardly say that books are one of the most valuable evangelistic agents we have on the mission field. A lady missionary was visiting and teaching in the home of the late Yuan Shi Kai. She left a copy of the children's magazine with the ladies several times on her visits. One day one of the young wives of the palace called her aside and said:

"Tell me who is this Jesus of whom this paper speaks so often." Then, like Philip, the apostle of old, she sat down and preached unto her Jesus. Another official in Peking, ordering the magazine for his family, wrote: "The paper is a light for the children of China."

We want to enlarge this magazine so as to meet the wide opportunities awaiting it, and we also need help in distributing it. The extreme poverty of the people makes it difficult often for them to buy it. If the children cannot afford to buy it we ought to give it to them.

Yes, we need more literature for the Chinese child, and the Indian child, and the Korean child. We need to put "the child in the midst"—realize his value as did the Saviour—study his needs and then supply them. We dare not put the children into our mission schools, make them hungry, and then leave them.

A Chinese young woman, writing to me some weeks ago, said:

Our young people lack high ideals and large visions. If they possess high ideals and large visions they will be more useful to society and far more beneficial to future generations. We want books for our young women, books for our children, picture books for our little ones.

Do you know how many picture books we have published by the mission presses in China for the little ones? I know of just one—not very attractive—but it has had a large sale—100,000,000 children and one picture book! The mothers and teachers in China do not need to spend much time in turning over books trying to decide which book they will buy. I claim that books are necessary for our children in non-Christian lands, also that we have not put this subject in the place it deserves. We need more books, we need help for distributing the books.

I plead for the child in China, in India, in Africa, in Korea, in Japan, that in our budgets, our conferences, our plans, we may place the child where the Saviour did—"in the midst."

NEWS FROM MANY LANDS



AFRICA

New Ideals in Barotse-Dand

BAROTSE-LAND Mission, Rhodesia, under the care of the Paris Evangelical Society, has been severely tested during the four and a half years of war. No contributions reached it from Belgium, Alsace or Northern France, and nineteen workers were lost to the staff, either through illness, death or the call to military service. Notwithstanding these handicaps, ten new out-stations, with schools, have been organized. The social and moral level of the locality has risen very perceptibly. The native chiefs have mapped out programmes of reform in marriage, education and temperance, and while not always carried out by their promoters, the plans mark a new level of aspiration. At a recent baptismal service the king addressed the people in an admirable manner, reminding them that their task was not completed because they had been baptized, but that it was only begun, for temptations would assail them.

Scriptures for Africa

THE British and Foreign Bible Society has published some part of the Scriptures in one hundred and thirty-seven African languages. These include the complete Bible in twenty-two languages, and the complete New Testament in thirty-one more languages. In the continent as a whole about eight hundred recognized languages are spoken, according to the estimate of W. J. W. Roome, secretary of the Society for British East Africa.

Child Welfare Work for Egypt

AMERICA has many forms of child welfare work, including visiting nurses for the city slums, bureaus of instruction for mothers, laws guarding against infected milk,

countless government bulletins on "Care of Infants," laws regulating child labor, etc. With all these helps infantile paralysis and other children's diseases are still a menace. In Egypt, however, a land of intense heat, flies, filth and ignorance, it is small wonder that all manner of children's ailments are prevalent. Mothers need to be taught that year-old babies cannot thrive on watermelon and cucumbers. Eye diseases are common because of infected dust, so that few, even of the well-cared for American babies escape entirely. If the appalling death rate among Egyptian babies is to be checked, there must be a campaign of education for Egyptian mothers. This is one reason why the Nile Mission Press is starting a magazine for Egyptian mothers.

Communion Sunday in Elat

ALTHOUGH seven churches have grown out of the original church at Elat, West Africa, the membership of the present church is still over 4,000. The communion service is so large as to be almost unwieldy. Rev. W. C. Johnstone reports that at the last communion service he baptized fifty-five babies and 225 adults. More than 300 were examined for membership. This is just an average service in Elat!

Orume, an African Convert

PERHAPS this little African boy understood as much theology as Samuel did when he prayed the prayer that influenced all his after life: "Speak, Lord, for Thy servant heareth."

Orume, seven years old, is the son of an African chief, and was given by his father to a missionary as a present. He has been the subject of much prayer and training. Small wonder then that he has made progress. One day he sought out the

missionary's wife to tell her that he wished to follow Jesus. "What is following Jesus?" "Doing only what pleases Him," said Orume. "But suppose you find it hard sometimes, what then?" "The Holy Spirit will help me let sin alone," was the reply. "Do you know what sin is, Orume?" "Oh, yes, doing things that make the Lord's heart sore."

Orume's influence promises to be very great as he grows up.

Casting in her All

AN old black heathen woman lay in a hut so filthy that when the missionary went to see her she could scarcely believe it contained a human being. The doorway was so low a dog could not enter without having his back scraped. She was ill in body, but more ill in soul. "I asked you to come," she said, "because your God answers prayer." After a few visits from the missionary and the evangelist, light began to break, the Light that gives Life. She became a new creature in spirit, though rapidly nearing the close of her earthly life. The last visit found her fumbling with the filthy rag wound about her head, from which she finally extracted a shilling, and handing it to the evangelist she said: "Go and give that to the missionary and tell him it is a thank-offering for the joy of salvation."

Angola and the South Africa General Mission

IN 1853, Livingstone passed through Portuguese West Africa; thirty-one years later F. S. Arnot passed through and promised to send a missionary. Twenty-eight years after that (in 1912) Rev. A. W. Bailey, of the South Africa General Mission, visited the Luchase country and found it still untouched with the Gospel. In July, 1914, he began the building of a small stick-and-clay house of worship, and for the past five years has taught the Gospel in that heathen center. In 1915 three native Christian men and their wives

walked 400 miles, bearing letters from Dr. Moffat, and asked to be put to work for Christ. Mr. Bailey was obliged to tell them there was no money for their support, but after praying over the matter, he suggested that they go to three different localities where chiefs had asked for teachers and promised to provide them with food. Bravely they went. In 1916 Mr. Bailey completed the translation of the Gospel of John, which the Mbunda, Nkangala and Yauma can all understand.

Six hundred miles stretch between this lonely worker and the Atlantic Coast of Africa, and not a missionary in that distance. The American Board station at Bihe is four hundred miles northwest and other missions are a two weeks' journey to the south and east.

NORTH AMERICA

A Programme of Americanization

AN Inter-Racial Council has been formed for the welfare of immigrants coming to our shores. Three lines of work will be undertaken: education in the English language and the ideals and principles of America; industrial co-operation by which the immigrant will be made to feel at home and will be brought on better terms with his employer; various groups will be brought into association with each other so that race jealousies may be lessened and devotion to America take its place in every life.

United Presbyterian.

Russian Orthodox Church Reorganized

BEFORE the Revolution in Russia, the Russian Orthodox churches in the United States were under the direct control of the central authority in Petrograd. Since the Revolution it has been a serious question just what the Russian churches here were to do. A solution of the problem was reached Feb. 28 in a meeting in Cleveland, Ohio, of the representatives of more than two hundred Russian parishes who united to form an

organization under the above title. It was participated in by representatives of the Roumanian, Bulgarian, Albanian, Serbian and Syrian peoples who are in communion with the Russian branch of the Greek Orthodox Church.

Almost all these churches are located in great industrial centers, and exert an immeasurable influence over a large portion of our foreign population.

Congregationalist and Advance.

A Jewish Mission Conference

THE Chicago Hebrew Mission has arranged to hold its Annual Conference on behalf of Israel, at the Moody Bible Institute, Chicago, May 20th to 23rd inclusive. Friends of Israel, who discern the signs of the times, are asked to pray that this Conference may be greatly blessed of God. For further information write Supt. Norman H. Camp, 1505 So. Sawyer Ave., Chicago, Ill.

During January and February, the Chicago Hebrew Mission has conducted a systematic house to house distribution of tracts in three large Jewish districts of Chicago. One tract in English and one in Yiddish were left in each home, and during the two months a total of 86,526 tracts were given out, in this way evangelizing approximately 200,000 people. The workers are now re-visiting this same territory with Bibles, Testaments and Gospels.

Increase in Sale of Habit-Forming Drugs

THE Health Commissioner of New York City has been gathering information as to drug addicts, and reports that in the month of January last more cocaine was sold to wholesalers in New York City than in all of 1918, and the February demand was so great that manufacturers had to restrict their sales. The legal sales of morphine, cocaine and heroin in December, in thirty-three of the 2,600 drug stores in

the city, were sufficient to furnish twenty grains of these drugs daily to 2,000 persons. Figuring the normal medicinal dose at one-sixth to one-fourth grain daily, the commissioner estimated that these sales would supply 40,000 persons had it been administered medicinally, which would seem to indicate that a large proportion of the sales in the thirty-three stores mentioned was made to addicts. The New York City Commissioner of Correction, Dr. James A. Hamilton, emphasizes the fact that the drug habit is not confined to the poor, but extends to all strata of society. "It is an increasing menace to society," says Dr. Hamilton, "and if allowed to continue unchecked, will ruin not only the individual but the nation as well."

The Lutheran "Inner Missions"

THE Lutheran Church in America is large and powerful. Most Christian people know more of their foreign work than of the work in the United States. The term "Inner Missions" is not generally familiar to those of other denominations. The idea of "inner missions" is to re-establish the primitive ideal of Christianity, so that loving service to a needy will become the manifest sign, wherever there is a Christian. The ideal is to have the entire membership of the Church in active service.

The aim is to bring all men to Christ and the primary method is by the direct personal work of each Christian in ministering to the physical, mental and spiritual needs of all who are in want. The secondary method is by institutions to care for the homeless, the sick, the aged, the orphaned, and the needy of all classes, and for the special training of those engaged in such work. The care of the mind and body are subordinated to the care of the soul. And so the "Inner Mission" differs from Social Service.

Lutheran home missions are conducted under a separate Board that

has for the immediate and ultimate aim the establishment of self-supporting churches, The Inner Mission endeavor is a helper to the home missionary enterprise in compassing this aim.

The Inner Mission institutions of the Lutheran Church comprise 64 orphan's homes, 48 homes for the aged, 7 homes for defectives, 9 deaconness' mother-houses, 50 hospitals, 14 hospices, 9 immigrant and seamen's missions, 11 miscellaneous institutions, and 13 Inner Mission societies and city missions; making a total of 225 institutions and missions with property worth over \$14,000,000, and an endowment of nearly \$2,000,000. During the past year about 100,000 persons were cared for in these institutions.

Soul Timber in United States Forests

AN interesting proposition has recently come before the Presbyterian Board of Home Missions. It is the proposal that there should be sent at least fifty industrial chaplains for the lumbermen of the Northwest. These chaplains would have the same function in the industrial army that the regular army chaplains have. They could be the connecting link between employer and employee, having access equally to both, deal with all problems affecting the welfare of the men and, of course, be directly charged with their religious oversight. In Washington, Oregon and Idaho at least 150,000 lumbermen are at work, and probably 600,000 in the United States as a whole. The missionary problem in this field calls for statesmanship and thorough-going measures.

Organized Religious Education

AN interesting community scheme seems to have passed the experimental stage, and bids fair to be followed elsewhere. The Malden (Massachusetts) Council of Religious Education, organized three

years ago, "consists of about one hundred citizens who are actively interested in the promotion of moral and religious education in the city of Malden."

The school is interdenominational, and by means of the hearty cooperation of local talent with some of the faculty of Boston University a comprehensive curriculum has been submitted for the following year, consisting of sixteen courses in all, dealing with Biblical, pedagogical, and social-service topics. The expenses are provided by far-sighted citizens, and a small tuition fee of two dollars a semester. The effectiveness of this plan depends on the courses and the teachers. There is danger that the teaching may omit the vital Christian truth.

Fighting Mormonism on its own Ground

A RECENT issue of the REVIEW mentioned the dedication of the first Mormon church building to be erected in Brooklyn, New York, one of the 335 propaganda centers of the Latter Day Saints scattered over the country. Neutralizing agencies are not lacking, and one of these is the Utah Gospel Mission, carried on by Rev. J. D. Nutting, who resembles Mormon preachers in so far as he accepts no salary.

Mr. Nutting proceeds on the theory that only a traveling mission can reach the people of the outlying regions, and the work is therefore carried on by field missionaries who cover the country in wagons not unlike the old-time "prairie schooners." Evangelistic meetings are held in every settlement, supplemented by personal visits to each home, where the aim is to stimulate the daily use of the Bible, a copy of which is supplied by the missionary. Through personal interviews of this sort and by means of anti-Mormon literature, the mission combats the Mormon propaganda in its own territory. In a single year no less than 14,000 calls

are made, 194 meetings held and 4,000 Bibles distributed.

Congregationalist and Advance.

Negro Citizens in America

FIFTY years ago only five per cent of the Negroes could read and write. Today seventy per cent are literate. Fifty years ago there were but four colleges that admitted Negroes. Today there are 500 higher institutions of learning in which the Negro is welcomed. Twenty millions of dollars are invested in these schools, and an annual expenditure of \$13,600,000 is made for their upkeep and maintenance. Of this amount the Negroes raise \$1,500,000. Fifty years ago there were no public schools for Negro children. Today there are 1,750,000 colored boys and girls in the public schools. Fifty years ago there were 550 Negro churches with about 55,000 communicants and church property to the value of approximately \$1,000,000. Today there are 40,000 churches, with more than 4,000,000 communicants, and with property valued at about \$70,000,000. These churches are raising annually about \$200,000 for home missions and more than \$100,000 for foreign missions.

Home Mission schools have been the key to this upward progress.

Sunday School Times.

Doukhobor Help for Russia

THE Doukhobors in Canada have furnished an example of Christian good will at work, which is worthy of notice. They have offered to give large tracts of their land to returned soldiers, who are unable to find work in cities; and in many cases the women have volunteered to work in the fields in order to make up the loss in the family income through this turning over the land. The Doukhobors, being a non-resistant sect, have been interested in the work of the Friends Service Committee, and have sent the following letter to the Russian section of the Committee:

"The Society of Independent Doukhobors, having learned of the magnificent and most praiseworthy relief work conducted in Russia by the Society of Friends through your Committee, does hereby with due humility enclose the sum of \$1,264.50 as a token of its appreciation of the efforts of, and its willingness to cooperate with, this Society."

LATIN AMERICA

Cooperation in Seminaries

UNION Theological Seminaries are in prospect for Cuba, Porto Rico, Chile and Brazil. Such a seminary is already in operation in Mexico. The lack of a sufficient number of students in any one denomination to support a seminary, as well as the inability of any denomination to supply enough teachers for a faculty, make the union seminary the most practical and obvious form of interdenominational cooperation. The one being organized in Brazil is to be maintained by Presbyterians, both North and South; Congregationalists, and Methodists.

Central America is also to experience the results of cooperation. Methodists, Baptists and Presbyterians have divided the responsibility for the six republics, including Panama.

Porto Rico—a Mission Laboratory

THE United States Government and missionaries have been at work in Porto Rico twenty years, and great things have been accomplished.

Everywhere schools have sprung up, and they now have nearly 200,000 pupils. Both Spanish and English are used in these schools. Many of the pupils have already become teachers or have entered important professional work. Porto Ricans have attained self-government, and the first vote taken was on prohibition. They proved their far-seeing wisdom by giving an overwhelming majority in favor of the measure.

Best of all, the United States has

established freedom of religion. Protestantism has already gained 15,000 members, representing a very large number of families, and exerting an influence disproportionately great. Medical missions, Christian education, and evangelism have gone hand in hand.

The American Missionary.

Pagan Argentina

REV. J. L. HART, missionary to Argentina, was one day talking with some cultured women about the Bible. "Oh," said one, "I once had that Book. It is of the devil for it made my husband's horse run away, throwing him out of the buggy and nearly killing him. I at once burned it."

"Well," said Mr. Hart, "that is very interesting. How did it happen?"

In reply she said, "The day after the accident I went to confession and on telling the priest what had happened he asked me if I had not bought a book called the Bible from a man who had been going from house to house selling them a few days before. I told him that I had. He said the book caused the accident and advised me to burn it."

A man bought a Bible while sick in the hospital. I went to see him and was trying to explain what the Book was. A nun came along and on seeing the Bible flew into a rage and cried out, "Don't read that heretical book. It speaks against the holy virgin." Said Mr. Hart, "You are quite mistaken." Opening the Bible at the first chapter of Luke he asked her to read. She did so, and with some embarrassment, said, "Oh, I thought it was the Protestant Bible." Then turning to him who had bought the Book she said, "It is all right, you may read it."

Home and Foreign Fields.

Sunday Schools in Brazil

THE Sunday School Association of Brazil held its annual convention at Sao Paulo, to which thirty-

five different schools sent representatives. Rev. George P. Howard, Field Secretary for South America, writes of Sunday-school equipment as follows:

"I found that there were no properly organized kindergarten classes in any of the Sao Paulo Sunday-schools. In none of their schools had they ever used a sand table, so I made up my mind that they would have a demonstration of how it was done. We got a table and sand, also a class of little children, and in one of the Presbyterian churches we had a kindergarten institute. There and then ten different Sunday-schools gave me orders for the Beginners' Spanish Graded lessons which we have been producing in provisional form in Argentina. Naturally, in Brazil they need this material in Portuguese, but rather than wait until they were published in their own language they preferred to begin immediately, working out the lessons from the Spanish text."

War's Effect on Chilean Missions

THE Chile mission of the Presbyterian Church, U. S. A., has four principal stations—at Santiago, Valparaiso, Taltal and Concepcion. The working force consists of twenty-three American missionaries, men and women; and sixty helpers, comprising ordained Chileans, teachers, Bible women, etc. In the sixteen organized churches and thirty-five preaching places there is a communicant membership of 1,023. Sunday-school pupils number 2,637, and the pupils in day-schools of all grades are 1,083.

This thriving mission feels keenly the changed financial conditions due to the war. The Chilean *peso*, formerly worth sixteen cents, American gold, is now worth thirty-six cents; but the man who formerly received 1,100 *pesos* as his monthly wage, now receives 450. At the same time prices have not decreased, but have remained the same for local products, while the prices of all imported ar-

ticles has increased 25, 50, 100 and even 200 per cent.

Many of the congregations for lack of money cannot dress as decently as formerly, and have ceased to appear at the services. The poorest Chilean boy could not be persuaded to come to the Sunday-school bare-foot, nor a girl who could not muster what she considered a fitting headdress for her station. Some are sufficiently sensible to come bare-headed, but they are few.

The New Era.

A Wide Open Door

THE administration of the University of Montevideo, Uruguay, the leading University of South America, is reported to have issued a decree making Bible study part of the regular curriculum. Senor Vigil, director of a review with a weekly circulation of 100,000, frequently urges the public to buy Gospels or New Testaments.

Conversion of a Peruvian

THE following extracts are taken from the story of a Peruvian's conversion to evangelical Christianity:

"Having been cradled in the Roman Catholic faith, which is man's religion and not Christ's, I was in the nature of things enshrouded in the darkness of fanaticism, indifferent to the most important, practically an atheist; for no one believes less in God than the Roman Catholic.

"One day, by chance, I heard a Gospel sermon, in Echaurren Square, in Valparaiso, preached in such a manner and upon such real, living topics, that I was deeply stirred. Later I went to the town of Ayaviri, where I met a Christian of the most kindly simplicity of character, and soon became persuaded that one does not always find the truth he is in search of in heated debates, but often in the gentle form of a sincere conversation. So it was our talks usually turned to religion, but more than all else, Señor Sartagena's life at close sight was a constant sermon to me,

until, at last, the pureness of it, his bearing as a citizen and a father, and the heartiness with which he conducted family worship, ended by impressing upon me that I ought to confess the Christian faith. This I did one night before all the family, in the midst of thanksgiving to God.

"Only the evangelical religion has power enough to inspire men with a love for work, a life of faith, acts of honor, fulfilment of duty, respect for laws and, above all, with the virtue of sacrificing self for an ideal, a virtue so much needed in Peru."

South America.

EUROPE

An American Opportunity in Europe

IN the French Colonies there are 50,000,000 inhabitants who are still waiting for the Gospel. And in France alone there are 20,000,000 to 25,000,000 people who are not affiliated with any church, but, after four years of war, are open-minded and responsive to religion.

The door is wide open but as the Protestant missionary societies of Great Britain and America are not in a position to occupy these fields, the work can be done most effectively through French societies.

During the war the French missionary societies were sustained by special gifts, but their financial condition is now so seriously crippled that the work cannot be carried on without outside support. To meet this need, there has been formed an international and interdenominational Committee for Christian Relief in France and Belgium," with headquarters at 289 Fourth Avenue, New York, which is supporting and co-operating with every Protestant organization in France and Belgium. The director is Mr. George O. Tamblin, the treasurer, Mr. Alfred R. Kimball. Mr. Charles S. Ward, of the Red Cross, United War Work and other national fund campaigns is advisor.

The Committee has mapped out a program of work that prevents over-

lapping or duplicating the efforts of other bodies in the work of rehabilitation and reconstruction. Protestant churches in the devastated areas must be rebuilt, congregations reassembled and temporarily succored, pastors must be supported for a time, homes, orphanages and asylums must be constructed, and both home and foreign missions must be supported and strengthened. Chaplain Daniel Couve has pointed out that the industrial populations of Northern France have been exceedingly responsive to evangelical efforts among them, and that the present offers a rare opportunity.

After a careful survey the Committee announces that \$3,000,000 is needed to accomplish this great work, and a campaign to raise this sum has been started among the Protestant churches of the United States. As part of the money-raising campaign, Sunday, June 1, has been named Memorial Day for France and Belgium in the Protestant churches of this country, and appeals have gone forth to pastors to take special collections for the cause.

Another Door of Opportunity

A DELEGATION of Georgians, which went to Paris to present their claims for recognition and protection at the hands of the Peace Conference, heard of Dr. James L. Barton's presence in the city and sought an interview with him to ask that missionary work be undertaken in their country. The Georgians inhabit the country east of the Black Sea and have their capital at Tiflis. They number about three million and are nominally Christian, but in reality, wild, superstitious, half pagan. Their spokesmen in Paris were deeply in earnest, saying they had watched American missionary effort in Turkey and Armenia, and would do all in their power to facilitate such work among their own people.

The "Good News" for Spanish Women

TWO Spanish evangelists have been teaching and preaching in

the laundries of Madrid. Women bring their household washing to these places on Sundays as on other days. While they work, the evangelists read and explain to them such parables as that of the Prodigal Son. The women have been so interested and delighted with their religious instruction that they have attempted to give money to the evangelists, which of course has been refused. "No one ever told us such good news before," they say.

Record of Christian Work.

The Müller Orphanages at Bristol

IN spite of the war, the work founded by the late George Müller of Bristol, England, 82 years ago, has been even more generously supported than in past years. It is a "faith work" for which no direct appeals are made. Last year there were 2,000 orphans cared for in the Ashley Down Homes, ranging from four to sixteen years of age, and the total amount received for all the work was £17,000 or nearly £3,000 more than the previous year. The Homes are conducted on a non-sectarian but a strictly Christian basis. No children of legitimate birth, mentally sound, in destitute circumstances and bereft of both parents, are refused admission.

In addition to the orphanages there are conducted Bible, tract and missionary enterprises at home and abroad. All of the work has been richly blessed under the direction of Wm. M. Bergin the director. The faithfulness of God has been abundantly manifested.

Protestants in Alsace-Lorraine

DR. RUBEN SAILLENS says that Alsace-Lorraine will bring over to France a Protestant population of about 500,000 people—practically as many as there are now in France. This means, as Dr. Sailens adds, that there will in all probability soon be open doors for a French evangelist in that country.

MOSLEM LANDS**Turkish Governor Hung for Armenian
Massacres**

KEMAL BEY, governor of Diarbker, has been publicly hanged in Stamboul, as one of those responsible for Armenian deportations and massacres in the Yozghad district. The trial by the Turks of those responsible for Armenian massacres was begun in February at Constantinople. Kemal Bey was former Turkish Minister of Food.

Relief In the Caucasus

REV. WALTER N. JAMES, a member of the American Committee for Relief in the Near East, has sent the following report from Erivan:

"I am surprised to find so many Armenians here south of the Caucasus Mountains. The race is very far from becoming extinct and we find them here in all conditions. They range from the Turkish subject, bearing the marks of that civilization, to the Russianized Armenian who snaps his finger at the Sultan.

"The refugees are in sorry plight, but their condition is mitigated 100 per cent by the efforts of the committee. There are 3,000 people employed by the Americans, not to speak of the 16,000 orphans reached, besides others helped by direct charity. Wool and cotton are bought and every process from the sheep's back and field to the finished garment is carried on by the refugees; carding, spinning, dyeing, weaving, tailoring, until clothing is provided for all and occupation for thousands who would otherwise be beggars. Longfellow's 'Evangeline' is not one-hundredth part sad enough to describe what one sees and feels each day. The great consolation is that so many are being helped."

United Presbyterian.

Anatolia College after the War

ANATOLIA College, Marsovan, Turkey, is war-wrecked for the time being. All the buildings and

grounds have been occupied by the Turks as a military hospital and orphanage; student income has been reduced to nothing; eight of the teachers, all Armenians, were killed and three more are dead, while fourteen others have been in military service. The endowment of \$130,000 is still intact, and there is every reason to expect a large attendance of students, Armenians, Greeks and Russians, as soon as the buildings can be made ready to receive them.

The Old Order Changing

SAID an old Mohammedan Sheikh not long ago to the head of a mission school for girls in Alexandria: "We do not wish to have our daughters stay in school very long." A young Egyptian lad, who overheard, quickly rejoined: "No, that is past. Our country can never be great until our women are educated." Contact with western nations and missionary homes has given many a young Mohammedan a new ideal of companionship which only an educated wife can satisfy. Many Persian mothers of today speak of their daughters with pride, and are keenly interested in their progress. The Moslem ladies of India are so much in earnest in their desire for advancement that 400 of their leaders met in Lahore last year to discuss their problems. Even among non-Christians, the elements of Christianity are manifesting their influence.

France and Her Moslem Subjects

A STRIKING development of recent times is seen in the increased intelligence and sympathy on the part of the French colonial administration in Africa. Governor General Ponty, who fell in the war, created a tradition of keeping the administrative authority in close touch with the people, giving each race its rightful opportunity of development. He was insistent upon not allowing Moslem chiefs authority to Moslemize their pagan subjects.

During his governorship he abolished cannibalism, ritual murder, legal suicide, and that deep-rooted Moslem institution, domestic slavery. These reforms were not merely carried through with characteristic force and efficiency, but they were effected with the most scrupulous consideration for African prejudices and ideals. The impartial distribution of war allowances in Algeria has also done much to consolidate native loyalty. The knowledge that the Mohammedan wife and widow receives her allowances on exactly the same terms as the Frenchwoman has done much to increase self-respect and intensify the consciousness of suffering for a common cause.

INDIA

Christian Ethics of Non-Christians

MANY in India, even though they are not ready to accept Christ as Master, are ready to acknowledge His ethics as the only hope of social salvation. The *Indian Social Reform Advocate*, though making no profession of Christianity, had this to say in a recent article:

"Christ won for humanity by His life and His death a deathless idealism combined with mysticism, which has issued in real and practical activities in the world of men, transforming it . . . the very opposite of the world principle of domination of men by men, of exploitation of the weak by the strong. . . . It is the disregard of the principles of love and truth in Christ that has turned the world to-day into a huge slaughter-house. And . . . in the intercourse between man and man, and class and class, and nation and nation it will be the application of the principles of Christ which alone can save, help, and advance mankind, and bring peace where there is strife, and life and joy where there are death and sorrow."

A New Order in Baluchistan

AT the first of a series of evangelistic meetings held by Dr.

James M. Taylor in British Baluchistan, the brother of the Khan of Kelat, the largest native state in Baluchistan, sat near the speaker. Next to him was one of the wealthiest wholesale merchants. Other men of position and culture were present. The message so took hold of them that they secured the largest hall in Quetta for Dr. Taylor's next meeting. One Khan was so impressed that he invited the speaker to come to his khanate and bring a missionary with him for permanent work, offering to give of his means to forward the mission. All this is the more remarkable in that these people are bigoted Mohammedans. Nothing of this sort has ever happened before in Baluchistan.

Record of Christian Work.

Salvationists in India

THE Salvation Army in India had, in 1909, 100 European workers and 2,000 native missionaries in some 2,000 villages. In 1918, the number had risen to 280 Europeans and 3,236 Indians at work in 3,059 centers. The Army has imported silkworm eggs from China which have given good results in various parts of India. Its agents have visited some of the principal silk centers in China, Japan, Korea, Manchuria and French Tonquin, and from their investigations are convinced that India could easily become one of the great silk-producing countries of the world. They are working towards a rehabilitation of two of India's greatest cottage industries,—silk growing and weaving.

Christian Journalism in Western India

MORE and more, India is becoming a reading country. Newspapers have multiplied during the war, and a broadening interest in world affairs has developed among all classes. Probably there is no more influential missionary instrumentality in Western India than the Christian newspaper, *Dnyanodaya*, which means "Dawn of Knowledge."

It was founded 77 years ago by American Board missionaries, and although many other such journals have been started and passed into oblivion, this one has continued and enlarged its service. The paper has two pages in English and six in Marathi, the latter edited by Mr. N. Tilak, an eminent patriot and man of literary attainment. The paper has just entered upon a new career, and from January, 1919, five missions, representing four denominations—English, Scotch and American—will unite in its support and control.

Christianity in a Hindu Setting

NOT long before his death Mr. Howard A. Walter had a long talk with a leading Indian Christian, one who, more than most Indian Christians, is in touch with Moslem and Hindu leaders, political and otherwise. This man said he was constantly surprised to learn how many of these men are admitting that the future of India, religiously, cannot lie with the ancient Vedas, nor with any phase or school of Hinduism; but that the one Figure in the religious world Who can possibly serve as a unifying, uplifting, progressive, inspiring force, around Whom all creeds and races can ultimately gather, is Jesus Christ.

One of the men to whom this Indian Christian probably referred—the editor of *The Indian Social Reformer*—told Mr. Walter that he and others of his friends read the New Testament every day. He asserted his belief that the best in all religions is to be found in the Christian faith which, he said, he and his friends must interpret in the light of Hindu rather than of Jewish metaphysic; and he volunteered the suggestion that possibly India may evolve a new type of Christianity, possessing an Oriental character.

Boy Scouts in the Panjab

THE C. M. S. High School at Srinagar, the capital of Kashmir, is a remarkable institution, with

nearly 1,400 boys on its roll. Rev. C. E. Tyndale-Biscoe is the enterprising and original head of the School. His one aim is to train his boys to become strong, courageous and healthy in body and soul, and it was from his observations of the working of this High School that General Baden Powell derived his idea of the Boy Scouts. Last year both staff and pupils distinguished themselves in social service, even preventing a local food famine, which profiteering bakers attempted to engineer.

Most Indian boys are averse to athletics, and seldom learn to swim except under compulsion. Accordingly, extra fees are charged to non-swimmers. Another odd difference in Indian boys is revealed in one of the School regulations: "In order to stop early marriages, we charge double fees to every boy who marries before the age of eighteen."

The School Crest consists of two paddles, one heart shaped to symbolize kindness, the other strength; and crossed to signify the sacrifice of Him who taught self-sacrifice.

Bible Society Record.

CHINA

The Way Open in Tibet

THE last obstacle in the way of missionary entrance to Tibet has been removed. Officials are inviting missionaries to come, and the others put no hindrance in the way. It is without doubt the most difficult field in the world. There will be months and years of unending study of an intricate language. There will be the cold indifference of centuries of passive Buddhism. There will be the imbedded suspicion of all foreigners. There will be the blighting influence of hundreds and thousands of Buddhist priests. There will be the very instincts of the people themselves for religion, but a religion without a moral uplift and entirely without the idea of a divine Saviour. Tibet is a belated nation, without a railroad, without street cars or

electricity, so far as is known even without an automobile. No good roads, no modern cities. Not a church, nor a school, nor a hospital except at Batang on the eastern border. Everything that stands for progress is yet to be done in Tibet. To those who go, there will be no romance, but if they have faith and vision they can look forward to seeing within the next quarter of a century a host of Christian churches, scattered throughout that land.

American "Curios"

A TABLE set for dinner or a baby's bed and bath scarcely seem like keys to the Gospel story, yet such things prove an effective means of reaching the hearts and minds of Chinese women. All sorts of foreign articles are used in some mission station "exhibits," the Chinese woman's native curiosity being made use of to bring her within sound of the Gospel.

As the women come in they are welcomed with friendliness and courtesy, little addresses are given as they rest, setting forth the gospel in the simplest way, the foreign curiosities are explained, invitations to Christian worship are given out. So contact is established, and a hope of future opportunities of teaching.

Death to the Opium Syndicate

THE Chinese mind has a directness which merits emulation. In order to insure discouragement of any attempt to reopen the traffic in opium, so ruggedly dealt with by the recent burning episode in Shanghai, the following measures were determined upon in the four provinces of Kiangsu, Kiangsi, Chekiang and Hupeh, where it was proposed to recommence the sale of opium:

1. If the opium dealer be a shopkeeper all the banks and money shops shall refuse to have anything to do with him in money matters so that he will have to close his shop for lack of funds and banking facilities.

2. If an employee of a shop deals in opium the shopkeeper shall dismiss the

man. His name shall be published in the newspapers so that he will not be able to find employment elsewhere.

3. If a wealthy man be discovered dealing in opium his name shall be given to the elder of his family with the request that he be cast out from the family (one of the greatest of disgraces) and he shall, without mercy, be opposed by all as an alien.

4. Landlords shall not rent their houses to opium dealers. If they do they will be dealt with as if they were opium dealers themselves.

5. If damage is done to opium dealers and their properties the Chambers of Commerce shall refuse to grant compensation.

More about the Brewers in China

THE International Reform Bureau has received protests from practically all American mission stations in China, signed by missionaries and native workers, asking that our Department of State proclaim a ruling that no American shall make or sell beer in China after national prohibition goes into effect in the United States. Through lectures and literature, extensive efforts are also being made to arouse the provinces of China, first to prohibit the erection of breweries and distilleries; and second to prohibit the making and selling of all intoxicants.

A Valuable Donkey

SOME years ago a Chinese farmer was confronted with the difficult problem of securing a donkey without any funds. He had a number of children, but no money, and without the donkey's assistance in cultivating his bit of land, he could not feed his children. After much serious thought he concluded that a donkey would serve his purpose more effectively than any one of his children; and therefore sold a son as a means of supporting the others. Not long afterward the son was rescued from a life of slavery and placed in a missionary institution, and quite recently a visiting missionary was addressing the student body of a large Chinese school through an interpreter. The accuracy and alertness of this interpreter won the admiration of the

speaker and he inquired into the young man's history. He was none other than the boy who had been exchanged for a donkey, grown into manhood and beginning a career of usefulness in his community.

A Long Wait

"**H**ULLO! I have been waiting twenty years to hear this," said an old grey-bearded Chinaman to a colporteur in Honan.

"Twenty years ago I bought this book," said he, pulling a well-worn copy of Dr. Griffith John's "Gate of Virtue and Wisdom" from the folds of his garment, "and I have been waiting ever since to know more about it." The speaker was 84 years old, hale and hearty. He and the colporteur were soon in earnest conversation, and as he listened, light came to the old man. He was baptized and for over two years endured the persecution of his eldest son, a man over 60, whom the old man still spoke of as "his little child." Last year he passed peacefully away, rejoicing in Christ Jesus as his Saviour.

Home and Foreign Field.

Sunday Rest in China

IT is noteworthy that the observance of the Sabbath as a day of rest is gaining ground among the Chinese. Christian employers are showing more willingness to make such arrangement as will relieve their workers from Sunday labor, and the physical blessings of such a day of rest are beginning to be apparent to all. Naturally, many difficulties present themselves in an endeavor to make Sunday rest applicable in all cases. Christian boatmen, for instance, cannot insist that those who hire their boats give up their journey for a reason quite beyond their understanding, and the only recourse is a change of occupation for the boatmen. Insistence upon the Fourth Commandment makes entrance to the Church more difficult, and some missionaries deal leniently with it; but where adherence is made a test, a

better foundation in Bible training is invariably the result.

A Study in Church-Going

TOO many American husbands have to be coaxed by their wives into church attendance, but here is a case where a wife could not drag her husband out of church. The incident is related by a missionary at Nanking, China. For six years a Christian convert in Gu Yung labored with his three brothers, all gamblers and idolators. Finally one brother accepted Christianity, but his wife was infuriated, rightly inferring that his conversion would end her life of luxury. She wept, coaxed and cursed. Her husband continued to attend church services. At last she pursued him to the church door, seized him by the belt, screaming wildly that he should not enter. Slipping out of the belt, the undaunted husband took his place in the church, the wife rushing after him shrieking curses. Two Bible women quieted her and later took her to dinner, when they explained some of the meaning of Christianity. The happy ending to the story is that the woman gave her husband no further trouble and now attends church with him.

New Era Magazine.

"Sleeve Editions" of Chinese Bible Helps

SLEEVE editions of Bible helps in Chinese are being prepared by Dr. Henry C. Hallock of Shanghai. His new books—a brief dictionary of the Chinese Bible, an abridged concordance and a topical text book—will not take the place of larger works, but are to be convenient little volumes, about the size of a small New Testament, with soft cloth covers and printed on thin paper, which can be carried easily on a journey, and which will be published at so cheap a price that they will be obtainable by even the poorest. As the Chinese use their large sleeves in place of pockets, they are called "sleeve editions."

JAPAN—CHOSEN**Creating an Atmosphere for Japanese Visitors**

A NUMBER of Japanese Commissions are visiting America to study methods and conditions along various lines. These alert visitors are taking note of the forward reconstruction movements in business, educational and religious fields, and upon their return will become propagandists of the best things they have seen. American Sunday-school leaders have not been neglecting this opportunity, and have seen to it that the visitors have come into contact with Christian business men in each city visited. They have been shown the best things in civic life, and Christian homes have been opened to them.

Two members of the House of Peers have been among these visitors, one of them being Baron Megota and the other Mr. K. Uchida. Both are keenly interested in promoting the World Sunday School Convention in Japan in 1920.

Japan and Democracy

DR. Sherwood Eddy is half way on a journey around the world, holding meetings for students in Japan, China, India and other lands. This affords an excellent opportunity for observing conditions which are the outcome of the war in those lands. Japan, says Dr. Eddy, has had a development parallel to that of Prussia. Both were expanding nations, both were organized under militarism and upon materialism. But the failure of German militarism has pointed out the certain failure of Japanese autocratic rule, if persistently maintained; and the increasing liberty of press and speech in Japan proclaims an advance toward democracy. "If America, to which the eyes of the Japanese are turned, can live up to the ideals of brotherhood which she professes, the issue will be decided for democracy and Christianity," writes Dr. Eddy. The great need is for a strengthening of

all Christian activities—educational, medical, social and evangelistic.

Some Korean Tithers

THE Haiju Tithing Society of Korea is more spiritual than financial, for the emphasis is laid upon the spiritual blessings accruing to the conscientious tither. A unique characteristic of this organization, is that it collects no funds for distribution, but allows every man the privilege of using his tithe as under God's direction he thinks best. Thus the giver's direct responsibility to God is implanted in his thinking, and the society steers clear of all controversy and eliminates all discussion of how the society's funds are to be distributed to best advantage. Every prominent man, every paid worker and every leader is in this organization.

Korea Mission Field.

ISLANDS OF THE SEA**Bibles and Soldiers**

THE Bible in Polynesia is a factor in the security and freedom of the world. In a New Zealand paper appeared an account of a parade of Rarotongan troops:

"Steadily they marched, in perfect step, heads up, knee to knee, and with arms swung in regulation style.

"A sturdy lot, well fed, well trained, and well looked after, proud of their uniform, proud of their officers, and trebly proud of the service to which they belong, they seem to epitomise the influence of the grand old army.

"As they jauntily tramp past we notice that each dusky hand clasps, not the accustomed rifle, but a book. It is their Bible, for this is church parade."

It is not the chief end of missionary societies to make good soldiers, but when the Bible-trained Rarotongans were called to help make nations free, it was found they were better soldiers than some others, because they were better men.

OBITUARY NOTES**Bishop Bashford of China**

BISHOP JAMES W. BASHFORD died at a sanitarium near Los Angeles on March 18. Bishop Bashford was ordained to the Methodist Episcopal ministry in 1878 and served as pastor in various churches until 1889, when he was chosen President of the Ohio Wesleyan University. Since 1906 Bishop Bashford has been actively engaged in missionary work in China.

Rev. W. P. Sprague of China

REV. WILLIAM P. SPRAGUE of Kalgan, China, died on February 9, 1919, at Shortsville, New York. Dr. Sprague went to China in 1874, as a missionary of the American Board to the Mongols. From that work he was transferred to China, and served a period of thirty-five years in helping to extend the Kingdom of God on both sides of the Great Wall.

Dr. Robert Kerr of Morocco

FOR thirty years Robert Kerr lived in Morocco as a missionary physician, healing the sick and preaching the Kingdom of God. When he went to Robat, there was not one Christian missionary in central or southern Morocco. He lived a busy life and healed over 2,000 sufferers in the course of his ministry. He also preached the Gospel faithfully and wrote much on Morocco and the Moors. The wild tribesmen of Beni Hassan, Zenior, Ziarr and El Arab counted him their friend and often crowded into the patio of Dar Zabeeb, listening to his stories and asking for his medicine. Moors and Jews both consulted him.

Moreover, Dr. Kerr acted as a judge in many disputes and as a peacemaker in settling quarrels and incipient wars. He insisted on justice and his decisions were accepted as right. Dr. Kerr also took an interest in farming, in animal and bird life and in

education and social betterment. But he was above all a messenger of the Gospel of Christ.

The people of Robat and the tribes for many miles around feel that they have lost a beloved friend and minister by the death of Dr. Kerr. The Khalifa of Rabat wrote of his deep grief over the loss of "our precious doctor." Dr. Kerr's son, who is also a physician, expects when his war work is completed, to take up his father's mission.

William Albert Briggs of Siam

ON February 24, William Albert Briggs, M. D., an honored and efficient missionary of the Presbyterian Church and founder of the Overbrook Hospital at Chiengrai, Siam, died in the General Hospital of Vancouver, B. C. Dr. Briggs was a native of Canada, having been born in Toronto, March 1, 1867, a son of Dr. William Briggs, the publisher. He retained his British citizenship, although his medical training was received in New York. He was appointed a foreign missionary under the Presbyterian Board in 1890 and assigned to Laos, northern Siam; and in 1897 was commissioned to break new ground at Chiengrai, characterized by Dr. Arthur J. Brown as "one of the most isolated stations in the world." The small and poorly equipped plant with which Dr. Briggs began broadened into the Overbrook Hospital, where thousands were healed both with medicine and the Gospel. During the war Dr. Briggs rendered such invaluable aid to his government that the British Consul General in Bangkok wrote him a letter of warm appreciation; and as he lay on his death bed three English Army Officers invested him with the gold badge of "Officer of the Most Excellent Order of the British Empire." Dr. Briggs lost one of two sons in the fighting in France. Mr. S. Edgar Briggs, a brother, is manager of Fleming H. Revell Company.

THE MISSIONARY LIBRARY



Hudson Taylor and the China Inland Mission. By Dr. and Mrs. Howard Taylor. Illustrated. 8vo. 640 pp. 9 shillings. Morgan & Scott, London. China Inland Mission, London, Philadelphia and Toronto 1918.

The first part of Hudson Taylor's life, from 1832 to 1860, was published a few years ago, and the concluding and most important part is now issued thirteen years after his death. It is distinctly a sermonic biography, not a chronicle of events, or a character study. Hudson Taylor was an unusual man, with positive character, firm convictions, a living faith in God and indomitable courage and perseverance.

This history, with its record of the growth of the China Inland Mission and its manifold lessons, is full of wonderful experiences of answered prayer, vivid pictures of hardship and suffering and inspiring evidence of the power of the Spirit of God. It is a truly extraordinary record, and one from which every missionary society and every Christian may learn many lessons. No one who reads and believes this record of Hudson Taylor's life can doubt the truth of Christianity, and the present working of Almighty God.

From the viewpoint of the reader, the length of the biography is a drawback. The biographers evidently labored under the difficulty of choosing from a great wealth of material. There is also, in spite of its excellent literary style, a general sameness in the material selected and in the method of presentation. Comparatively little is told of the Chinese people among whom Mr. Taylor's life was spent. The work of the Mission and the answered prayers crowd out information as to Chinese customs, be-

liefs and characteristics. This information would have given a clearer picture of the setting in which the missionary work was done, and would have shown more vividly the obstacles to be overcome. The history is peculiarly a narrative of God's dealings with Hudson Taylor, with incidents from letters and diaries to illustrate his trials, his faith, his courage, his spiritual wisdom and power, and the many direct answers to prayer. It is unfortunate that the lack of an index and of descriptive chapter headings makes it difficult to find references to specific incidents and people.

The life of Hudson Taylor was an unusual life, a divine life fulfilling a divine mission. No one can read the story of God's dealing with him and of his faithfulness, without realizing that here is a picture of what God can do with a truly surrendered life.

The Christian Approach to Islam.

By Rev. James L. Barton, D. D. 8vo. 316 pp. \$2.00 net. Pilgrim Press Boston, 1918.

The problem of the conversion of Moslems has all but baffled the Christian Church. These people have so much truth, are so numerous, are such aggressive exponents of their faith and are so bitterly opposed to apostasy that they have successfully withstood the advance of Christianity in almost every land. Dr. Barton is a Christian authority on the subject of missions to Moslems. First he was a missionary in Turkey and has since been a student of the subject and a most efficient Secretary of the American Board.

The studies here clearly and ably presented describe first, the history and extent of Islam as a religion and a potential power; and second,

Mohammedanism as a religion—Allah, the Koran, its theory and practice and the Moslem sects. The distinctive part of the volume is that which deals with the "Relation of Islam to Christianity" and to missionary work. Here is where "doctors sometimes disagree." One school of missionaries believes in polemics against Islam, revealing its errors and evils; the other advocates seeking points of contact. Dr. Barton is of the latter school.

The volume is of real value to all interested in solving the Mohammedan problem from a Christian point of view. The story of missions to Moslems is excellent, and shows that the problem is much less difficult than formerly. Dr. Barton believes that a new day has dawned for missions to Moslems, and that we must adopt new methods to lead Moslems to Christ. The volume is worthy of very thoughtful study.

America Save the Near East. By Abraham M. Rihbany. 16mo. 176 pp. \$1.00 net. The Pilgrim Press. 1918.

The Syrian pastor of an American Unitarian Church makes a plea for the reconstruction of Syria, its deliverance from Turkish misrule through an American protectorate which will rejuvenate that land and guide the people to enlightened self-government. It is a sane appeal, but there are two great difficulties in the way of this program—one is the selfishness and jealousy of European nations and the other is the hesitation of America to undertake the task.

The Tragedy of Armenia. By Bertha S. Papazian. 12mo. 164 pp. \$1.00 net. The Pilgrim Press. Boston. 1918.

A member of the martyred nation here makes a powerful appeal for her people. It is a tragic and pathetic story, the half of which has not been told. The history of the Armenians is briefly traced, some

facts are given to show Germany's influence in Turkey and her responsibility for the massacres. It is not an up to date book in its facts and is of very secondary value except as an expression of an Armenian's desire for freedom from oppression.

Reconstruction in Turkey. Reports compiled for the American Committee of Armenian and Syrian Relief. New York. For private distribution.

These valuable reports by authorities on their subjects give an outline of the history, ethnology and religious conditions in the Turkish Empire, the social and economic needs, industries, the education, status of women and finances.

Foreign Financial Control in China. By T. W. Overlach. 295 pages. \$2.00 net. The Macmillan Company. New York, 1919.

Books on the Far and Near East are numerous, but the interest of thoughtful men and women in the subject has become so great that the demand continues unabated. It is now recognized that in this era of close international relationships, the readjustments in Asia involve problems of the first magnitude which involve all other nations and particularly America. This and the four succeeding books present various phases of the problem, and each deals with some important aspect of the general theme.

Mr. Overlach in his volume on "Foreign Financial Control in China," writes out of fullness of knowledge and clearly indicates the official and other documentary evidence upon which he bases his argument. He makes a valuable contribution to the literature on the finances of China and the financial relations of other countries to it. He presents an unbiased analysis of the financial and political activities of the six leading powers in China during the last twenty years, and emphasizes the need of international financial co-operation.

China and the World War. By W. Reginald Wheeler. 263 pages. \$1.75. The Macmillan Company, New York, 1919.

"In *China and the World War*," W. Reginald Wheeler, who has spent three years in China, vividly describes the attack upon China from without during the first year of the war; the attack from within during the second year; the progress in republican government and the new foreign policy; the severance of diplomatic relations with and the declaration of war against Germany and Austria; the Lansing-Ishi agreement between America and Japan concerning China; the Chinese-Japanese military agreement of 1918; and China's future as affected by the aims of the allied Powers. This is rather a wide field to cover in a small book of only 182 pages, so that only a bare outline is given; but an additional 74 pp. are devoted to appendices which give official documents and a bibliography of a "five foot shelf" of books on China. For a fuller discussion of the great subject of Chinese relationship to the world war, one would need to go to larger volumes, but as a convenient and comprehensive hand-book, this little volume is to be highly commended.

A Light in the Land of Sinim. By Harriet Newell Noyes. 250 pp. \$1.50. Fleming H. Revell Company, New York, 1919.

"*A Light in the Land of Sinim*" comes laden with special interest to the many friends and admirers of the author, Miss Harriet Newell Noyes, who has been for fifty-two years a Presbyterian missionary in Canton, and for forty-five years of that period the Principal of True Light Seminary, the largest and most influential boarding school for girls in South China. Her semi-centennial of missionary service was celebrated two years ago with extraordinary demonstrations of respect and affection not only by the

foreigners of all denominations and nationalities in Canton, but by the Chinese, who almost overwhelmed her with their tributes of praise and honor. The book is largely an account of the rise and development of the educational institution with which her life work has been identified, and it gives much information about this honored missionary leader, and about Christian effort to mould and train Chinese girls for a high type of womanhood.

The Riddle of Nearer Asia. By Basel Mathews. 216 pp. \$1.25. George H. Doran Company, New York, 1919.

The value of Basel Mathews' "*The Riddle of Nearer Asia*" is testified to by no less an authority than Viscount Bryce, former British Ambassador at Washington and himself an international authority of the first rank. He says that the book is admirably calculated to provide the student, who wishes to understand the conditions of missionary work in Southern Asia, with essential facts and illuminating views stated in the clearest and briefest way, and that seldom does one find so much good matter brought together in so small a compass. This is high praise and the book deserves it. Mr. Mathews treats of the social and economic conditions of the Near East, the menace of the Turk, and the problems of reconstruction, and he does this in a way which makes his book delightfully readable.

World Facts and America's Responsibility. By Cornelius H. Patton. 236 pages. \$1.00. Association Press, New York, 1919.

The Rev. Dr. Cornelius H. Patton, Secretary of the American Board of Commissioners for Foreign Missions, brings our study to the practical issue of "America's Responsibility" for ten world facts: the renaissance of Asia; the decadence of the non-Christian religions; the

rapid extension of Christianity; the fight of the East and the West for a common cause; the expectation of the East that America will give example and help; the emergence of America from her isolation; America and Great Britain in a fellowship of service; democracy the organizing principle of the world; the rise of the new idealism; and the Church girding herself for her great task. Dr. Patton is one of the able missionary leaders of the modern Church, and is familiar with the bearing of the present world situation upon the churches of America. In this little book, he has packed arguments and appeals which make it one of great power.

The Democratic Movement in Asia.

By Tyler Dennett. 16mo. 252 pp. \$1.50. The Association Press, 1918.

These papers which appeared in the organ of the American Asiatic Association, *Asia*, are filled with most interesting facts in regard to the progress of Asiatic peoples. Mr. Dennett shows clearly what missionaries have done and are doing for Asiatics and the appreciation in which missionary work is held by the most intelligent Asiatic leaders. The papers thus form a splendid apologetic for missions and the book is especially suitable to place in the hands of business men who may be uninterested in missions because uninformed as to the fruits of missions. Mr. Dennett takes up American work in Asia, Education, Medical Missions, Women's Emancipation, Social Progress, Church Unity and Foreign Missions.

Six Red Months in Russia. By

Louise Bryant. Illustrated. 8vo. \$2.00 net. George H. Doran Co. New York. 1918.

A newspaper writer's story of Russia during these days of revolution is sure to be stirring and

kaleidoscopic. These stories are naturally impressionistic rather than scholarly. They are a witness's testimony rather than a judge's verdict. They will, however, dispel some prejudices and correct some false impressions. Miss Bryant, an American socialist who was in Russia for six months last year, sees the turmoil and recognizes many of the dangers, but she does not prescribe the remedy. Her largest contribution is the description of Russian leaders, Madame Breskowsky, Kerensky, Lenine, Trotzky, and others. She is strongly anti-German, but writes with much sympathy for the Soviets and traveled from Petrograd to Stockholm as a Bolshevik courier. Her view of the Russian Church and its priests is far from attractive, picturing drunken, dirty and immoral men acting as intermediaries of God. The Russian Church is dead. Will there be a resurrection or will a new evangelical Church take its place?

In the East Africa War Zone. By

J. H. Briggs. Pamphlet 88 pp. Church Missionary Society, 1918.

A British missionary in German East Africa describes briefly the country and people and relates the story of the mission and recounts the experiences—interesting if rather unpleasant—through which he and his fellow-workers passed under German hands during the war. German officials immediately put an end to British missionary work and “told the native Christians, especially the teachers, to sever their connection with the English Mission by either going over to Mohammedanism or returning to heathenism, and to destroy at once their Bibles, Hymn books, Prayer Books and other books printed in English.” They did not however follow this advice.

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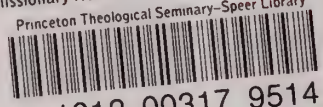
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